

THE SPIRIT OF MISSIONS.

VOL. LV. DECEMBER, A.D. 1890. NO. 12.

ADVENT AND EPIPHANY APPEAL.

To all the Members of the Protestant Episcopal Church:

DEAR BRETHREN:—The Advent call finds us this year face to face with opportunities which are themselves indeed a summons to awake and put on strength. We are in the last decade of the nineteenth century of our Lord Christ, when the signs of victory for the Kingdom of God are of the most cheering character. Every nation under heaven is open to the messengers of the Church of God. False religions are losing their hold upon peoples over whom they have held sway for centuries and the times are ripe for the most earnest fulfilment of the Saviour's command, "Go teach all nations." The promise, "Lo, I am with you alway, even unto the end of the world," will be realized in its fulness when we make ventures of faith worthy of our Lord, who has charged us to carry His Kingdom throughout the world. Student volunteers to the number of 5,000 upon this continent have pledged themselves to work in Foreign Missions. Christian men and women in increasing numbers have gone and are going to labor for Christ at their own charges in distant parts of the earth, while many who cannot go count it an honor to supply substitutes by furnishing the cost of a missionary's support.

Our own land presents a most inviting field for heroic effort in carrying the standards of the true faith to people of all classes and conditions. The various races which mingle here in America to make up our common nationality have claims upon us of the most imperative character. The grand heritage which we possess in the Church of God is a trust which we hold for all to whom by consecrated zeal we can carry its benefits for time and for eternity. In the newer sections of our land the people are responsive to every earnest endeavor, and our success is limited only by the means which we can command with which to preach and teach the way of God.

The colored people of the South have claims upon us which demand our utmost effort. The way is wide open for larger and larger endeavors to bring them under the sobering influences of our holy religion. Can we not lift this work up to a proper level? Are there not those who will make large gifts to establish it?

Work among the Indians is full of encouragement. The results which have been most excellent in the past are an argument for faithful continuance of spiritual help to a dependent people passing through a tedious transition, in

which they look to us for the institutions which shall secure to them the blessings of the Gospel.

The Missionary Council which met at Pittsburgh, Penn., in October, recommended that the Enrolment Fund be kept open until the General Convention of 1892, and requested the Woman's Auxiliary to aid in the completion of the Fund. The Auxiliary has promptly responded to this call, and we sincerely trust that no clergyman or layman will fail to render every help in his power in this extraordinary effort to reinforce the missionary work.

The Council gave just praise to the Children's Lenten Offering Plan, which has been fruitful in large results, but which will be much more fruitful if in all Sunday-schools throughout the Church the children are gathered as a grand missionary host to help our General Missions during the great penitential season of Lent.

The Council also adopted the following preamble and resolution:

WHEREAS, It is shown by the reports submitted to this Council that the opportunities of extending the missionary work of the Church throughout this country and into the interior of China and the heart of Africa are opening much faster than the means for its prosecution are increasing, therefore,

Resolved: That this Missionary Council most affectionately and renewedly lays this divinely appointed work upon the hearts and minds of all the clergy and laity, and earnestly requests them to increase the contributions for missions up to a sum not less than \$500,000 for the present fiscal year.

The Board has found it absolutely necessary to make its appropriations for the current year on a basis that will require about \$90,000 more than the contributions of last year, and this it has done in faith that the congregations one and all will rise to the emergency by increasing their contributions.

This, then, is the message which we bring and these the burdens which we lay upon you, brethren, beloved in the Lord. If they seem to you weighty, we pray you consider that they have grown large in the good providence of God by which the opportunities of the Church have increased, and they will not seem relatively great when compared with the manifold blessings which God has bestowed upon His people. These burdens should be our glory and our joy. Let us then rise joyfully to the full measure of the work, thankful that God has so highly honored us and has put within our power the means by which we may render to Him acceptable service. The sense of stewardship is growing among us, and each year there are more and more who count it a pleasure to give freely for Christ's sake.

The number of congregations which show indifference to this great work for God's glory is less each year, and we trust that the time is not distant when in every congregation all who bear the Name of Christ will esteem it a privilege to contribute according to their ability to the grand work of witnessing for Him throughout our own land and in all parts of the world.

The Gospel for the last Sunday in the Christian year, that for the Sunday next before Advent, has a standing lesson for all who hesitate to share with others that which they possess. Jesus had compassion on the hungering multitude and commanded His disciples to feed them, but the disciples, looking at their little store, were reluctant to part with it and thought it idle to attempt

to feed so great a number with so little. "Bring it unto Me," said Christ, and when they had brought it He blessed and brake it and they did all eat and were filled, and they gathered up of the fragments that remained twelve baskets full. By imparting to others, the supply for themselves was increased, thus enforcing the teaching of Divine economy, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Men and brethren in the common faith, we send to you this earnest appeal to come up to the help of the Lord in the work of missions. Great responsibility rests upon us of to-day, great duties are before us. The Hand of the Lord is beckoning us by providential openings, and the vows of the Lord are upon us all to work while the day lasts, for the night cometh when no man can work.

"Thy Kingdom come, O Lord," let this be the prayer fervently uttered by all Christian hearts, and with the prayer let there be also grateful offerings and sacrifices to prepare the way of the Lord, that throughout our borders and in heathen lands afar His Name and praise may fill the earth as sweet music to make glad the children of men.

W. S. LANGFORD,
General Secretary.

ETHELBERT TALBOT,
CHAUNCEY B. BREWSTER,
SELDEN E. MARVIN,
Special Committee.

MISSION ROOMS, ADVENT, 1890.

*ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS
AT ITS MEETING, TUESDAY, NOVEMBER 11TH, 1890.*

—THE following elected members were present: The Right Rev. Drs. Lyman and Scarborough; the Rev. Drs. Hoffman, Reese, Eccleston, Huntington, Applegate, and Brown, and the Rev. Mr. Brewster; and Messrs. Coffin, Stark, Vanderbilt, King, Chauncey, Swayne and Brown. Of the *ex-officio* members the Right Rev. Dr. Graves was present. The Right Rev. Dr. Lyman was called to the chair. A letter was presented from the Rev. Dr. William H. Vibbert accepting his election to membership in the Board of Managers, whereupon Dr. Vibbert appeared and took his seat.

—The proceedings of the Missionary Council held in Pittsburgh, October 21st, 22d, and 23d, were submitted and the resolutions of permanent force were read.

—Official announcement was received from the Rev. Dr. Tatlock, Secretary of the House of Bishops, of the election of the Rev. John W. Chapman as Bishop of the Missionary Jurisdiction of Alaska.

—Letters were received from the Rev. John W. Chapman up to August 1st, touching the business affairs of the mission and rejoicing in the society of Mr. Cherry, who had then been with him for about two months.

—The proceedings of the meeting of the Commission on Work among the Colored People held in Washington, October 2d, were submitted. [An abstract of these proceedings appears upon another page.]

—Communications were at hand from five of the Domestic Bishops touch-

ing the missionary work in their respective jurisdictions, and suitable action was taken.

—Correspondence was submitted from Bishop Boone and several of the missionaries in China. The Rev. Mr. Locke reports his work at Hankow as “unprecedentedly prosperous,” but recurs to the great necessity for the proposed new church in Hankow for which the Board has invited specific contributions up to the amount of \$10,000. The Rev. Mr. Pott appeals for a sum of \$250 for the purpose of adding a second story to one of the recitation rooms to be used as a laboratory and science room, and for seventy-five dollars to purchase scientific apparatus, which is extremely necessary at St. John’s College. The Secretary was left to make a public appeal for these amounts.

—Letters were received from the Standing Committee in Japan, and from the Rev. Messrs. Tyng, McKim, Dooman and others. Portions of these interesting letters appear in this number and especial attention is called to them. An appeal for \$150 to complete the missionary residence at Nara was met immediately by a contribution.

—Letters had come from Bishop Ferguson up to September 10th, at which date he was at Cape Mount station. He found the Rev. Mr. Shannon very much better and Mrs. Brierley and Mr. Jones both in very good health. Letters were also submitted from several other of the African missionaries.

—Miss Muir, under date of Athens, September 30th, reported that the mission school building had been put in complete order from roof to basement, outside and in.

—Letters were submitted from Bishop Holly and the Rev. C. E. Benedict of Haiti; the former reporting a new station opened at Aquin and the latter forwarding a letter from the vestry of his church asking assistance from the Church in the United States in their building operations.

—A special committee was appointed to issue the usual Advent and Epiphany Appeal, as follows: The Right Rev. Dr. Talbot, the Rev. C. B. Brewster, and General S. E. Marvin.

PRINTED MATTER FOR DISTRIBUTION.

THE annual list of printed matter for gratuitous distribution will be published in the next number of this magazine. Meanwhile, we wish to announce that the following pamphlets are now ready and will be furnished in any required number upon the call of rectors or others for circulation before collections and for general use:

The Advent and Epiphany Appeal, 1890-91.

The Report on Domestic Missions. September, 1890.

The Report on Foreign Missions. September, 1890.

The Sermon, “Come up unto the Lord,” preached by the Rev. J. N. Blanchard, rector of St. James’ Church, Philadelphia, at the opening service of the Missionary Council in Pittsburgh, October, 1890.

MORAL HEROISM.

THE *New York Tribune*, in an editorial commenting on the rear column of the Stanley expedition for the relief of Emin, says:

The missionary looms up as the only ennobling and inspiring figure in the African forests. He represents a humane and enlightened civilization in that benighted land. . . . The Protestant evangel on Lake Nyassa or the [Roman] Catholic missionary on Victoria Nyanza takes his life in his hand and buries himself in barbarous countries. He does not go to the dark continent in search of adventure, nor does he return to write books and deliver lectures. Whether he dies of fever the first summer, or is massacred at his station, or works year after year among the natives, his heroism passes without observation. It is his mission to teach degraded races the elements of civilization and Christianity. He suffers and grows strong. He communes with his own heart and is still. He does his work in a sublime spirit of self-sacrifice, unclouded with premonitions of notoriety and publishers' bargains. That is moral heroism of the finest fibre. The men of action of the Stanley campaign of adventure have noble and commanding traits, but they are not types of the highest qualities of heroism and self-sacrifice.

Mr. Stanley, in writing to the London *Times*, says of the Church Missionary Society's mission in Uganda: "If we regard the number of converts instructed in the Protestant faith, the cruelties inflicted on them and their pastors, the magnificent endurance exhibited during their severe trials, the vast patience and unflinching courage and meekness with which they have borne them during the last thirteen years, we shall have good cause to hold the missionaries in Uganda as among the brightest examples of Christian teachers ever sent out from England to benighted regions."

CHRISTMAS AND NEW YEAR'S GIFTS.

WHO will make a Christmas or New Year's gift of \$8,000 to build the church at Hankow, China, or \$6,000 to rebuild the church for Bishop Holly in Port-au-Prince, Haiti, or \$25,000 to found a boys' school in Northern Texas, or a girls' school in Montana, or North Dakota? Who will endow a missionary bishopric with \$50,000?

SCHOLARSHIPS.

WE have been officially notified by the authorities in Japan that the sum of forty dollars for a scholarship is insufficient to provide for the support of the beneficiary. The case is the same in the China mission. It is not proposed to disturb the existing arrangement with those who have undertaken to support scholarships at forty dollars each, unless the contributor should choose to pay the higher rate; but notice is given that for all scholarships taken in the future the annual rate will be fifty dollars in those schools in China and Japan where it has previously been forty dollars.

Five more scholarships are needed in St. Mary's Hall, Shanghai, and two more in the Jane Bohlen Memorial School for Girls, Wuchang.

There is no change proposed in the price of scholarships in the African mission. There are now needed there thirteen more scholarships in the Cape Palmas Orphan Asylum and Girls' School at fifty dollars each; five more in the Hoffman Institute, at Cuttington, at seventy-five dollars each, and sixteen for the High School, for boys, at Cuttington, at forty dollars each. Regarding

the need of scholarships at the first-named institution, Bishop Ferguson says in his annual report:

The Orphan Asylum and Girls' Boarding-school is quietly doing a good work. There are sixty-seven boarders and eight day-scholars on the roll, making a total of seventy-five under instruction. The boarders are more than double the number for whom appropriation has been made, and applications are constantly received to admit others. To turn off a girl sent to us from heathenism is one of the saddest tasks that can fall to our lot; and yet when the dormitories are crowded and store-room well-nigh empty by reason of the constantly heavy draft upon it, what can we do?

In addition to the old established institutions the Bishop has recently opened a boarding-school at St. Augustine's station, near Monrovia, under the charge of the Rev. G. W. Gibson, senior Presbyter of the mission, for which twenty scholarships at twenty-five dollars each are required. The Bishop has also opened what may be called preparatory boarding-schools for native Africans at a number of the outlying stations for which twenty-five-dollar scholarships are now asked, as follows: Kabo station, Berebe station, Thurston station, Eliza F. Drury Station. These are all in the Cape Palmas District. Twelve pupils are to be provided for at each; but four of the scholarships at Drury station are already taken. In the Montserrado District there is a native boarding-school where twelve scholarships are needed.

AROUSING CALLS.

THE hearts of men are being deeply stirred, and the call for grander, more heroic effort, for larger and fuller sacrifice, is sounding in the ears of God's people. General Booth's "Darkest England" follows close upon Stanley's "Darkest Africa." China's missionaries send out a united call for a thousand more to reinforce them, and the Church Missionary Society in England is urged to issue an appeal for a thousand new missionaries.

Opportunities and needs are calling loudly to awaken men and women to a sense of their ability to serve God. The vast power that is latent in the Church—the power of money and the power of service—will move as this enthusiasm for humanity lays hold of men's hearts everywhere, and they realize that in the service of God and their fellow-man nothing can be too much—it demands our life, our soul, our all.

MR. GLADSTONE ON SYSTEMATIC BENEFICENCE.

THE *Nineteenth Century* for November contains an article from the pen of Mr. Gladstone in review of Mr. Andrew Carnegie's "Gospel of Wealth." Mr. Gladstone strongly approves the views of Mr. Carnegie in his book, and heartily commends his example in making the people sharers in his prosperity by founding institutions for the benefit of society.

Mr. Gladstone goes further in suggesting that not only men of large wealth should contribute for the good of their fellow-men, but that the idea of setting apart a definite proportion of one's income should be encouraged among all men for the glory of God in doing good. Let every man settle it with his own conscience how much he will give, and the matter of distribution can then be decided without selfish considerations entering in.

Mr. Gladstone advocates an association of persons who are willing to agree together to adopt this plan of systematic beneficence, and he offers himself to be the centre of such an association and receive the names of any who are willing to join him in the plan.

APPEAL FOR ST. JOHN'S COLLEGE.

A LETTER has come from the Rev. Mr. Pott, superintendent of St. John's College, Shanghai, China, asking with the approbation of the Bishop, for \$250 to build a second story on one of the wings of the college buildings for a laboratory and science room, and for seventy-five dollars for apparatus. He explains that, owing to the dampness of the climate, instruments cannot safely be kept upon the ground floor. He asks for the second sum as he is desirous "to make the scientific department what it ought to be," and they should buy additional apparatus at once.

Requests often come to the Board to name purposes for specific donations from one person, church, or school. This request of Mr. Pott's affords an admirable opportunity for such a contribution.

MUNIFICENT GIFTS.

MR. WILLIAM A. SLATER, of Norwich, Connecticut, is following in the steps of his father. It will be remembered that the father gave a million dollars for the education of colored people in the South. The son has lately given \$200,000 to build a hall in memory of his father for the Free Academy in Norwich, and it is now stated that he has given \$100,000 for a public hospital in the same city.

A CHINESE LITERATURE OF PROGRESS.

UNTIL quite recently the Chinese have thought that what was good enough for their illustrious sage Confucius was good enough for all subsequent ages; that anything which he did not teach was not worth the knowing, and that to alter at any time what suited him would be irreverence. This has been especially true of the *literati* of China, whose conservatism has been very great, and who have been the strenuous opponents of foreign intercourse and the introduction of foreign science and the Christian religion.

Latterly, however, a change has been coming over these Chinese scholars, who are the real aristocracy of the country, and they are beginning to acknowledge that many useful things may be learned from those who are not conversant with the utterances of the "teacher of 10,000 ages." Some of them are even going so far as to say that Confucius was eclectic rather than conservative, and that had he lived in the present he would have taken the most valuable elements from western sources and turned them to account in the service of his country, and they give in evidence the following words of his:

Follow the seasons of Ha,
Ride in the state carriage of Yau,
Wear the ceremonial cap of Chau,
Let the music be the Shiu with its pantomimes.

This is a truly Confucian and Chinese way of saying, Take what is best, no

matter where it originated. There are now books by some of the *literati* which assert that Confucius did "at every time what the times required," and they advocate the opening up of China to western civilization, and the remodeling of some of the institutions of China upon western lines.

While, however, the authors of these books would give a cordial welcome to our astronomical, geographical, mathematical, medical and mechanical sciences, they know very little about Christianity and are not disposed as yet to look favorably upon it, but they still consider Confucius an infallible guide in morals and religion. They still think that while in things material the advantage lies with western peoples, yet in things moral it lies with themselves. They judge of Christianity not by the Bible and other Christian writings, which they do not read, not by the lives of the propagators of Christianity and their native converts, with whom they have little intercourse, but by the action of so-called Christian governments, and the people of so called Christian countries, toward their own government, and toward their own people who are scattered abroad.

So it has become the duty of the missionaries to prepare books in Chinese to show that what is best and worthiest in our civilization is to our religion what the warp is to the woof; and that opium wars, violation of solemn treaties, and racial animosities and persecutions are utterly alien to the spirit of Christ's religion; that as yet, the true followers of Christ are in the minority in all lands, and that the Chinese should judge of Christianity not by what foreign governments, and a portion of the people in some foreign countries do, but by what the true followers of Christ are doing for China in the churches, colleges, schools, orphanages, hospitals, dispensaries, homes and books for the blind, and opium refuges which they have established, and the Christian and anti-opium literature which they have prepared in Chinese and are so widely circulating.

Even those books in Chinese on the western sciences which are furnished at about the cost of their publication, are nearly all the work of the Christian missionaries, who believe that true science is the handmaid of true religion, and who are persuaded that the *literati* of China and others will not be such victims of the *Fung Shui* and other superstitions as they now are if they become acquainted with Christian scientific books, such as lead them from nature up to nature's God. Such books are with a goodly number of the Chinese preparing the way for that fuller knowledge of God which is revealed to us in His Word.

BRIEF MENTION.

THE Advent and Epiphany Appeal has been sent to all the clergy, and if they will read it to their congregations and reinforce its words by their own direct, warm advocacy of the cause, bringing it to the hearts and consciences of the people and asking their individual contributions, we feel confident that the response will not be disappointing. It is the personal advocacy and appeal closely followed up which brings success, and it is worth striving for.

AT the meeting of the diocesan branch of the Woman's Auxiliary in Western Michigan, November 11th, letters were read from Mrs. Hadley, formerly an officer of the Auxiliary, but now at Hankow, China. In one of her letters, dated September 14th, she wrote: "Mr. Locke has baptized seventy-six persons since the first of June, only two of them

infants. Last Sunday there were twenty-two baptized. The little chapel, which seats but 150, had about 400 crowded in, all listening attentively and most of them devout worshippers."

THE frontispiece of this number of the magazine is a portrait of the Rev. John W. Chapman, Missionary Bishop-elect of Alaska, engraved from a photograph by Kurtz, of New York city. Mr. Chapman is a native of Maryland, but for the greater part of his life has resided at Middlebury, Vermont. He is now in the thirty-third year of his age. He is an alumnus of the General Theological Seminary, and was admitted to the Diaconate by the Bishop of New York on the 26th of June, 1886, and advanced to the Priesthood by the Bishop of Vermont, April 22d, 1887. On the day after his advancement to the Priesthood Mr. Chapman departed for Alaska, where he is now doing faithful missionary work at Anvik.

BISHOP GARRETT, of Northern Texas, is delivering the Baldwin lectures at the state university, Ann Arbor, Michigan, on "The Philosophy of the Incarnation." The Bishop made a flying visit to the Mission Rooms one day late in November and told a story of the profitable results of some of the Church investments in Northern Texas. He has promised a letter for *THE SPIRIT OF MISSIONS* setting forth a most attractive offer which he has had for the founding of a boys' school, and for which he needs an additional \$25,000.

AT the last meeting of the Board of Managers a contribution of seventy-five dollars was reported as coming from St. Mark's Church, Harper, Cape Palmas, in redemption of its pledge to contribute that amount statedly for work among the natives at the Bohlen stations, and twenty-five dollars from St. Agnes' Guild (Japanese girls) of St. Agnes' School, Osaka, for aiding to rebuild the church ministered to by the Rev. J. J. Enmegahbowh, in Minnesota.

A CLERGYMAN, upon being asked how he was able to make so large a gift for missions, replied: "It is little I have to give, but I could not give that little except by a fixed method. Years ago I made up my mind that whatever my income might be I would give not less than one-tenth of it for religious and beneficent purposes. I have held to that rule, and it has enabled me to give more, and more easily than before. The only question I have to decide is as to the appropriation of what I have to give." The number of those who give a definite portion is increasing; there are thousands who are receiving the blessings promised to those who bring the tithes into the storehouse of the Lord. If men would cease to heap up treasures, and give in proportion as they receive, they would not only bless, but be blessed.

CANON LIDDON, whose death has deprived England of its foremost preacher, was never more eloquent than when preaching in behalf of missions. His annual sermon on that subject, preached each Advent in St. Paul's Cathedral, London, called forth his best effort, and it was always a strong plea for generous support of missions.

PRESIDENT ANGELL, of the University of Michigan and formerly special commissioner of the United States to China, in reporting on the report on China of the committee of the American Board at the recent annual meeting, said: "We ought not to keep silent concerning the fact that our missionaries have reason to fear embarrassment, sooner or later, if the congress of the United States unjustly and cruelly legislates, or if our citizens treat Chinese residents here in disregard of our solemn treaty stipulations with the Chinese Government. As Christian citizens, let the friends of this board and of

missions raise their voices in protest against proceedings which disgrace us as a powerful Christian nation, and which may provoke retaliation, to the serious harm of our missionaries, and, indeed, of all American citizens in China."

A VENERABLE observer, writing to an English magazine, says: "I never knew a case of a person or a parish warmly interested in missionary work, where larger blessings of spiritual prosperity were not returned—good measure, pressed down, and running over."

LORD WOLSELEY, according to a sketch of his life in the *Review of Reviews*, considers China as the coming military power, and that the one fixed point of English policy should be to strain every nerve and make every sacrifice to keep on good terms with her. During the last thirty years similar opinions have been repeatedly expressed in Germany by members of the military service and eminent German scholars. What is good policy for England and Germany, and what Napoleon said would be good policy for France, must be good also for the United States, and the exasperating policy of our Chinese-hating politicians is most short-sighted and disgraceful.

THE Rev. Dr. Maclear, the warden of St. Augustine's College, Canterbury, preached the annual "Ramsden Sermon" at Cambridge. Its title is, "The Example of the Church of Antioch," and it pleads that the Church should give its best men for the work abroad. In an appendix the warden mentions that no less than 390 men have been sent from St. Augustine's to various dioceses abroad. The sermon is published by the Society for the Propagation of the Gospel.

THE Rev. John W. Chapman, chosen by the House of Bishops as Missionary Bishop of Alaska, writes from St. Michael, Alaska, under date of August 1st. This is probably the last we shall hear from the Alaska missionaries until next summer, and we give extracts which show something of Mr. Chapman's spirit. After saying that he and Mr. Cherry have been detained at St. Michael by stress of weather, he proceeds to write of business matters, and then says: "It would be impossible for me to speak the comfort that I have in Mr. Cherry's society, or any part of it. We are two lonely men speaking together of Jesus Christ and the things pertaining to the Kingdom of God, which is as much as to say that we are as far from being lonely as it is possible for men to be. It would be a great source of pleasure to me, and no doubt would gratify him, if the Board should see fit to recognize the spirit in which he has come, in a manner which they could hardly have done, perhaps, consistently with courtesy to the man already in the field, before hearing from that man: *i.e.*, in this instance, myself. I mean I should be very glad to have him accorded a position of marked responsibility in the work, so that concerning some portion of it he should be directly accountable to the Board. I care not what it is. The more I am relieved of, the more I shall be pleased, and I believe that Mr. Cherry is capable of devoting his whole energies to whatever might be entrusted to him. For all the delay here I have not had time to answer my correspondence, or any considerable part of it except such as was imperatively necessary. Among other distractions our boat went adrift in a storm and got upon the rocks, knocking several large holes in her. We hauled her up and repaired her, however, so that now she is as tight as before."

THE "MESSIAH" EXCITEMENT AMONG THE INDIANS.

THE Sioux Falls, South Dakota, *Daily Press*, of November 20th, gives an interview with Bishop Hare, who, the day before, had returned from the Sioux reservation.

Bishop Hare says: "Educational and missionary work has been advancing rapidly among the Indians of South Dakota, and the whole Indian country is dotted over with chapels and school-houses. The Indians have been so well disposed that even women teachers have been living without fear of molestation at remote and isolated points in the Indian country with no neighbors but Indians.

"The spread of civilization has alarmed the heathen party. Pressed on the one hand by the advance of the whites and on the other by the civilized and progressive party among the Indians, the wilder Indians find themselves cornered and are like wild animals at bay, a state which is apt to give rise to delusions and desperate measures. Hence has arisen, I think, the present delusion, which, promising as it does the confusion of all civilized people and the survival of the advocates of the old Indian life, comes to the wild Indians very opportunely and has to an alarming degree taken possession of their minds. They gather together at points removed as much as possible from observation and interference, and there, by harangues and songs and dances, work themselves into a frenzy of excitement, destroying the implements and symbols of civilization and supplanting them by relics of barbarism. The excitement is, however, confined to particular locations, and in many parts of the Indian country one hears less of it than he does in Sioux Falls. Any attack of the Indians upon our forts and settlements seems to me utterly improbable. The Almighty is about to dispose of the whites quite effectually, according to the preaching of their prophets.

"So far as I am able to judge, the movement is not gaining, but rather the reverse. I should fear the results of forcible interference with them in their present excitement. Time will reveal the deception practised by the ringleaders, for the promised crisis will not come and, meanwhile, the Indians will have danced themselves out. Their prophets have said that the quaking of the earth and the coming of the Messiah would

occur at the next new moon, and when their predictions are not fulfilled the excitement will be allayed.

"All have doubtless read more or less in the newspapers of the delusion which has taken possession of the minds of the wilder element among the Indians. The leaders in the movement have invigorated old heathen ideas with snatches of Christian truth and have managed to excite an amount of enthusiasm which is amazing. They teach that the Son of God will presently appear as the avenger of the cause of the wild Indian; the earth will shiver; a great wave of new earth will overspread the present face of the world and bury all the whites and all Indians who imitate their ways; while the real Indians will find themselves on the surface of the new earth, basking in the light. The old ways will all be restored in primitive vigor and glory, and the buffalo, antelope and deer will return.

"The devotees of these ideas are dressed in their exercises in special garb (a shirt made of calico and worn like a blouse, called by them 'the holy' or 'mysterious shirt,' being its chief feature) and, amid harangues from their leaders and songs in which they cry, 'The buffalo are coming!' the people form rings by joining hands and whirl themselves round and round in wild dances until they fall to the ground unconscious. They are then said to be dead. Their leaders promise that while in this state they will be transported to the spirit world and will see their friends who have died and the Son of God, and, accordingly, when they recover consciousness, they tell of the strange visions they have enjoyed.

"I look upon the movement as the effort of heathenism grown desperate to recover its vigor and reinstate itself. Many of the missionaries have been expecting a struggle.

"Of course this strange craze revives many dear memories and appeals strongly to the race feeling even in the civilized Indians. In these old ideas the being of many of them moves with the ease of old habit, like machinery well oiled. In Christian thought and life, their natures, not yet thoroughly habituated to them, move like machinery when dry. Many of the Indians look upon the whole movement, however, with disdain, and unless some unfortunate

more ... old precipitate, organize, resistance on the part of the civilized Indians, the craze, like many eastern will raise

move should precipitate organized resistance on the part of the deluded Indian, the craze,

like many another, will run its course and pass away."

THE APPARENT REVIVAL OF PAGANISM.

WHEN a Christian missionary first appears in a city in India and some other heathen countries, the people do not care much about him and his preaching; but when it is found that conversions are made, and that his work is prospering, the priests and the people begin to stand on their defence, and there appears to be a revival of paganism. The missionary must expect marked opposition to his work, and to encounter new difficulties in proportion as he is successful. So it was at the beginning of Christian propagandism and so it is now. As the Christian party grew stronger in Ephesus, for instance, there was a pagan revival of the worship of Artemis to oppose them. So it is now in India.

Preachers of Hindooism are beginning to dog the footsteps of the Christian missionary; an effort is being made in some cities to have female missionaries excluded from the zenanas; and Hindoo tract writers are calling upon the people to oppose the missionaries with all their might, and they state that unless they do so Christianity will soon

be the religion of the country. But the missionaries do not fear this apparent revival of paganism. They know what it means, and what wretched doctrines and degraded examples the heathen propagators have to present in opposition to the truth as it is in Jesus.

Says one of them: "Nor do we for a moment fear the opposition of rival preachers. What have they to preach? For the most part they set forth the greatness of Krishna, whose name suggests a comparison with Christ. And even to the darkest Hindoo the purity and holiness of Christ is but thrown into more marked relief of superiority when placed in contact with the vile and hateful *lild*, or frolics, of the milkmaid's god. The comparison is trying to the patience of the Christian preacher, but it can never redound to the credit of the Hindoo. The process of stirring Hindooism to its multitudinous depths must needs bring up a vast amount of fetid mud. But let the process go on. The river of the water of life will wash it all away."

SAMOAN THANKSGIVING FOR FREEDOM.

THE long and heroic struggle which the Samoans have made for their country's freedom has at last been crowned with success, through the aid rendered to them by our government, seconded by that of England. German oppression and disregard of treaty rights is a thing of the past, and Samoa is now in the enjoyment of a most unique treaty with the United States, England and Germany, which three powers have bound themselves to maintain the autonomy of Samoa.

The people, the greater part of whom are now Christians, have fully realized the goodness of God toward them in thus crowning their patriotic struggles with success, and the king and government only acted in accordance with the national desire when they set apart a day for national thanksgiving and rejoicing. The churches all over the island were crowded at the morning and afternoon services. At the Apia church, of which King Malietoa is a member, "so large a crowd assembled," says the *Chronicle* of the London Missionary Society, "that no building in Samoa was large enough, and

the service was therefore held in the open air in front of the king's house. The meeting was presided over by the Rev. W. E. Clarke, the resident missionary in Apia, and was also addressed by the Rev. J. E. Newell and Pastors Esene and Tagaloa. The Malua students were present and conducted the singing, and the service, which was of a strictly devotional character, was characterized by much solemnity and patriotic feeling. Malietoa and his wife sat a little apart under a canopy. The German consul, Dr. Strubel, and many of the leading residents of Apia were present. At the close of the meeting Mataafa, the Roman Catholic chief who figured so largely in the late war, came forward to congratulate Malietoa. There was a general conviction, as the great assembly dispersed, that this thanksgiving service, apart from its specially religious significance, would be of much benefit to Samoa in allaying old jealousies, in cementing old friendships, and in reviving a universal patriotic feeling throughout Samoa."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A STATED meeting of the Commission was held at Washington, D. C., on Thursday, October 2d last, the following members being present: Bishop Paret, Bishop Leonard, of Ohio, the Rev. Drs. Eccleston, Newton and Gray, and Messrs. King, McCall and Pellew.

In the absence of Bishop Dudley, Bishop Paret took the chair. After prayer, the minutes of the June meeting were read and approved. The minutes of the meetings of the executive committee on July 7th and September 2d were read. The letter of the Rev. Dr. Newton, withdrawing his resignation was read and referred to the committee. The application of Bishop Paret for \$2,000 additional appropriation was recommended to the Commission for approval.

A letter from Bishop Lyman was read, and the secretary *pro tem.* of the executive committee was directed to answer the questions asked in it, as follows: (1) As to the permanent appropriation, whether it is to stand, or to be voted each year—Answer: No appropriations are for more than one year, and consent to the use of money for educational work must be obtained from the Commission each year. (2) Whether application must be made to the Commission or to the Board of Managers—Answer: By action of the Board of Managers the powers of the Board are passed over to the Commission. (See action of the Board of Managers, New York, January 14th, 1887.)

The executive committee also received an application from Bishop Gregg, asking an additional appropriation of \$300 for the support of Mr. J. J. N. Thompson, lay-reader. Bishop Dudley asked an additional appropriation of \$500 for special work.

Bishop Lyman asked an additional appropriation of \$500.

It was resolved that the state of the funds will warrant such appropriations, and the committee recommend that they be ordered by the Commission from September 1st.

A letter was read from Bishop Lyman giving an account of the action of a bishop of the American Methodist Episcopal Zion Church, in conforming to the Church, with a number of his people, and stating that he would need special aid for this movement.

They resolved that the secretary be instructed to inform Bishop Lyman that the Commission look with hopeful interest for his further statements, and hope that they may be able in some measure to aid him.

A letter was read from Bishop Galleher, asking what disposition he should make of \$875 surplus remaining in his hands. The question was referred to the Commission at its next meeting.

It was resolved that the secretary be requested to keep on file at the office THE SPIRIT OF MISSIONS and copies of the last General Convention Reports, and of such preceding ones as he can secure, and of the constitution and rules of the Board of Missions.

A letter was read from the General Secretary of the Board of Managers, informing the Commission that the Board, at its meeting, June 10th last, had appropriated the sum of \$56,000 for the work among the colored people for the fiscal year ending September 1st, 1891.

On motion, the salary of the Rev. William H. Wilson, general missionary, was made \$1,000 per annum.

On motion the additional appropriations

were granted by the Commission which had been asked for by the Bishops of Maryland, Kentucky, North Carolina, Texas, Florida and Tennessee; the grants to take effect September 1st, 1890.

The Commission adjourned to meet at Pittsburgh, Pennsylvania, in the afternoon of October 21st, at the close of the afternoon session of the first day's meeting of the Missionary Council.

NEW MISSION FIELDS IN COLORADO.

DURING the past three months I have been visiting some entirely new fields and revisiting some of those in which several years ago there was a "boom," and which, from lack of capital to develop the mines, afterward decayed, but are now reviving under more hopeful conditions and are likely to become important.

Of the new fields I would mention the Mancos and Montezuma valleys. These are among the finest agricultural valleys in the state. The Mancos valley is easily watered. Much of it is already under cultivation. Water is brought into the Montezuma valley from the river Dolores by a costly tunnel constructed through the mountain, and also by a long and circuitous ditch. This valley is an immense basin of several hundred thousand acres, of comparatively low altitude, like the Mancos, in which there is no river or stream, though there are ravines and dry cañons and low hills, covered with pines and cedars, with lofty mountains around forming a diversified scenery. With proper appliances, hundreds of thousands of people might be supported, as may have been the case in prehistoric times.

These valleys were the homes of the prehistoric peoples, the ruins of whose buildings and various arts are so wonderful. There were the cliff dwellers, whose houses were built of stone masonry, some small, as in the St. Elmo cañon, and others of hundreds of rooms, as in the cañon of the Mancos, palaces accommodating hundreds of people, the projecting cliffs forming their roofs; and apparently later the dwellers on the plains and in the open valleys, whose houses were also of stone, many of them of vast size. The earth roofs of these have fallen in, and they appear as mounds in the distance; but some have been partially uncovered, and their well constructed rooms exposed to view. The pottery of these peoples, especially the cliff dwellers, their well woven cotton cloth, and cloth made mostly of feathers and the strong fibre of the yucca plant, their stone implements, their sandals, lamps with cotton

wicks, their corn and seeds of various kinds, and many manufactured articles—though they were in the stone age—the hieroglyphics on the walls of the cliffs, at present undecipherable, all indicate some advance of civilization.

Many mummies and skulls are found. Human hair was largely utilized in making cloth for sandals, gaiters and head-dresses. I took some hair from the head of a mummy, which is of auburn color and of fine texture. Were they Indians? Were they descendants of Aztecs or earlier races? Were they allied to the modern Pueblos, Moquis or Zunis? One would think they were white people or Aryans, from specimens of their hair and their well-formed heads, did they not all artificially flatten their skulls behind, the cliff dwellers in one fashion and the valley dwellers in another.

The indications, especially in the valley mounds, show that they are not very ancient. The "moat" or ditch around the mounds on the "Wolley ranche" and the reservoir near by, all evidently constructed by these people, are not at all filled in by the sand and earth, blown about constantly by the winds. This is conclusive proof that they were abandoned in times comparatively recent. The cliff dwellings are probably somewhat older, but of no very great antiquity.

We held services at the towns of Cortez and Mancos, which were well attended. We found several members and some communicants. We were pleased to learn that our Parson Hoge was remembered as having held the first religious services in the Mancos valley. Would that we had the means to support a missionary for these places! We have proved again and again that our Church is best adapted of all Christian bodies for pioneer work. But here, because we have no qualified man to send, and no money for a stipend of such missionary, others are preceding us and trying to do the work it was incumbent on us to do. These places are reached from Durango.

From Durango also I visited Silverton and

Rico. At the former four and at the latter eight of twelve or fifteen communicants received. At Silverton two and at Rico eight children were baptized. Here, as in many other places, the active Christian women are members of this Church. The Congregationalists have a minister here, who is doing good through preaching and a Sunday-school. The organization of St. Luke's mission persists, and hopes for the coming time when it can have a missionary. So of the mission of the Ascension at Silverton.

I have also after several years revisited Pitkin and Lake City. At the former I baptized four children and at the latter two adults, whom I also confirmed. At each place several received the Holy Communion. St. James's mission, Lake City, is still organized, having its church committee of men and its active guild of women. It can raise ten dollars per month for monthly services. St. Bartholomew's, Pitkin, should soon be able to do the same. The Good Samaritan mission, Gunnison, which has a very nice stone church and small brick rectory and a dozen communicants, and which I usually visit two Sundays each year, should raise twenty-five dollars a month. All these places, together with Crested Butte, should be served at present by one able missionary. Where is the man, and whence shall come the means to make up a generous stipend, so that he shall have at least \$1,200 a year?

I have also visited lately Red Mountain Falls in the Ute cañon, where a church is to be built, Moffet, in the San Luis valley, and Cotton Creek, where church buildings are pleaded for, Bessemer and East Aspen and Montclair, where we have been recently building churches, and the work is successfully progressing.

I am now at Meeker, having come to open, next Sunday, the new St. James' Church.

It is built of stone and costs some \$5,000. It will seat about 200. This is the only church of any sort in the county (Rio Glauco) of which Meeker is the capital. The work done here in two and a half years is really wonderful. The Church is ministering effectively to all sorts and conditions of men and people of all religious denominations. The missionary, Mr. Williams, needs the sum of \$700 more to complete the church. The people having done what they could; this must be raised outside the place. It will be remembered how the Church was started in Meeker. The citizens unanimously petitioned the Bishop to send them "a minister of the Gospel." The one sent soon won the hearts of all. The result is a church property worth \$6,500, some thirty-five or forty communicants, a well-established and large Sunday-school, two outside missions, and a potent influence throughout a vast and growing country, in which there is no other minister and no other religious organization. To aid such a work must be a great pleasure to any one having means and a love for the cause of Christ.

At Durango the church and rectory, destroyed by fire more than a year ago, are rebuilding under the Rev. H. Gates. Here, too, is a grand centre. So at Grand Junction and Montrose, where the Rev. O. E. Ostenson labors, and where he is preparing the way to build. There is no missionary jurisdiction of the Church in which there is more of purely missionary work doing and to be done, and in which such work is more necessary and more hopeful, and more deserving of aid from the liberal-minded and far-seeing who would assist in building up in this new country the institutions of Christianity and of civilization.

J. F. SPALDING,
Bishop of Colorado.
MEEKER, October 10th.

INDIANS BECOMING CIVILIZED.

Do we realize that our Indians are getting beyond the wild life? Forty thousand Indian people have come out of the *tepee* life into little homes that these Indian men have built for themselves, taking their people forward toward Christ. We talk of the Indian in his paint and blanket, forgetting that he is coming forth into life. His game is gone, his wild, roving life is gone, his reservation

is going. They understand their position; the old life is back of them forever. What is before them? Old Gall showed a scar reaching from his shoulder to his hip, and said: "A white man gave me that; shall I trust him, dare I trust him, can I trust him?" The Indian takes a step ahead, and stops and trembles; does not know if he dare take another.

THIRD ANNUAL REPORT OF THE NEW YORK PORT-CHAPLAINCY.

EVERY foreigner landing on American soil becomes, while he remains in the land, an element either of national strength or national weakness. Last year 349,233 foreigners landed in New York, and are now scattered over every state and territory of the Union. What a power for good or evil these persons will become! Among them there are doubtless many who will prove to be desirable additions to the industry, the morality and the religion of our day, the stability of our national institutions, and the larger development of our national aims and character; but on the other hand, it is to be feared there will be a larger proportion who will go to swell the ranks of the turbulent, the lawless, the Sabbath-breaking and the other un-American classes that unhappily have made our land their home. Since first impressions are often lasting, and are always more or less powerful in their influences, the Church has shown her wisdom by throwing the weight of her influence, with that of the national government, in caring for a part of these foreigners as they arrive in New York. The work of her port-chaplaincy is missionary in the sense of patriotism as well as of religion. Her representatives at the landing bureau embrace the opportunity to welcome and assist the incoming immigrant in the name of a common country and brotherhood, as well as in the name of the Episcopal Church, and the continued good results that follow this practice are pleasing proofs that the Church's earliest influences on the future citizen are often productive of the best results.

It is pleasant to remark in connection with this that the United States Government, which has lately taken all immigration matters into its own hands, wisely yet cautiously gives our work in the landing bureau its ready consent and kind protection. In common with several other organizations similar to ours, we enjoy full facilities for meeting and conversing with our Church immigrants. The only drawbacks are the brevity of time they can give us and the preoccupation of their minds with matters connected with their landing or the continuance of their journey. Although the emigration landing bureau has been changed from Castle Garden to the United States Barge Office, with a still further prospective change to Ellis

island, yet our work has continued without interruption or delay.

A GOOD YEAR'S WORK.

During the year, from July, 1889, to July, 1890, we have met the steerage passengers of 426 steamships, and out of the numbers landed have registered 5,860 persons as members of the Church of England, the Church of Ireland, or the Episcopal Church of Scotland. This is the largest number received by us in any one year since our work began. It is, however, a source of continued wonder and regret, that, notwithstanding all that has been done, and is still being done, by the American Church for the benefit of these arriving members of sister churches, so few of them bring letters of transfer or are commended to our spiritual care by the clergy on the other side of the Atlantic. With the exception of printed cards put into the hands of the passengers by the emigration missionaries of the English Society for the Promotion of Christian Knowledge at Liverpool, Glasgow and Londonderry, and *regular* notices sent by the Hon. Mrs. Joyce, English president of the Girls' Friendly Society, before the coming of any members of that society, we seldom have a request to meet or care for any incoming emigrant. Indeed, out of the 5,860 we met last year, we did not have notices of the coming of even 100. This is the more remarkable as we are constantly writing to foreign Church papers on this subject, as well as to Bishops and incumbents of parishes. We state for their information and consideration the unpleasant fact that large percentages of Church immigrants are annually lost to the Church in this country through the neglect of their home clergy to notify the port-chaplain at New York or the clergyman of the parish where they intend to settle that their late parishioners will arrive by such a steamer and will have letters of transfer with them. Such information, besides being of immense service to us, would tend to bring the immigrant into immediate relations with ourselves, and so prevent his wandering into other folds or living in neglect of all religious duty and obligation.

NEED OF FOREIGN CO OPERATION.

Unhappily, we are obliged to lay special emphasis on the foreign clergyman writing to the American port-chaplain or parish

clergyman, and sending his letter by mail. Our experience, as well with those who bring commendatory letters from abroad, as also with those to whom we give commendatory cards to the rectors of the parishes where they intend to settle here, warrants the assertion that, as a rule, such letters and cards will not be delivered, and unless the clergymen *seek out* such persons, there is but little hope of a meeting between them. This is the chief reason for our not only giving a commendatory card to every Church immigrant we meet at the Barge Office, but also notifying his future rector by mail that we have done this, and that the person may be found at such or such a residence. We fear, on good grounds, that the person receiving the card will not present it to his new rector, though specially charged by us so to do, and so we give the rector a means of finding the new parishioner if he does not voluntarily make himself known.

Were a similar plan adopted and practised in the case of foreign Church immigrants arriving among us, not only would this disheartening tale cease to be annually told, but the gain to the Church in numbers added would be both regular and manifold. During the year we have had almost daily evidence of the beneficent usefulness of the port chaplaincy, as an humble part of the Church's missionary work. Those not conversant with the general condition of things in New York will be surprised to learn of the *thousands* of unemployed persons of both sexes, for the most part foreigners, who are struggling to maintain life until work is found. A large proportion of these persons are respectable, virtuous and industriously inclined. They are only temporarily embarrassed, but as soon as they find employment others soon fill their gladly forsaken places, and thus the great army is ever among us. Their difficulty lies in finding employment, and this, in a city where every vacancy for manual labor has from ten to 100 applicants to fill it, means constant, persevering and laborious effort. Being foreigners, many of them think they have a claim upon us who first spoke to them after their arrival. They, therefore, often throng our office, and tax our expedients to the utmost to find means to help them. It is generally but little that we can do, yet we can advise, encourage and assist a little, through the benevolence of Church friends. Our books show that we

have helped some hundreds. For many we have secured situations. Many more we have helped to reach other points, where prospects for work were encouraging. A few we have aided to return to their homes in the old country. Some we have snatched from impending ruin, and some, left stranded by a vicious tide, we have helped to join the sea of honorable life.

The condition of these unemployed immigrants, for the greater number are of this class, appeals loudly to the benevolence and patriotism of the Church and the government. Those already here should be protected and assisted, for left to themselves they recruit the vicious ranks to an untold extent, and the government, by the passage of wise and humane laws, should prohibit the coming of those who, in the present plethoric state of the labor and business market, and without means of self-support, would certainly, in a very short time, be in pecuniary straits, with their many privations and temptations.

ENCOURAGEMENTS AND DISAPPOINTMENTS.

During the year we have also had many encouraging incidents bearing on the work and the workers. Among them we may mention the cordial recognition of the work by the Hon. William Windom, Secretary of the Treasury and head of the immigration department of the United States; also its recognition by Colonel Weber, United States Immigration Commissioner at the Barge Office, New York, and his courteous acknowledgment of assistance rendered from time to time in certain departments of the general work. We have also had letters and office visits from Bishops, rectors and missionaries, all expressive of the benefit they personally receive from the work of the port-chaplaincy; and not least, letters and messages, full of gratitude, from those whom, in the Church's name, we were able to befriend, through the Christian liberality of those who so kindly and promptly responded to our Christmas appeal for funds to help the really needy and deserving among our newly landed immigrants.

On the other hand, there is cause for grief and disappointment in the apparent want of co-operation on the part of a large number of the clergy of our Church. In our last report we were sadly obliged to state that only 334 answers came to us in reply to 1,945 letters or postal cards of information

and commendation sent to rectors, with a request for return answers. This year it appears from our records that in this respect there is at least no improvement. We registered 3,423 names of Church immigrants. We mailed 1,241 letters and cards to the prospective rectors, and we received just 379 answers. We forbear to comment on this surprising and humiliating fact, but will only say, that, on account of this lack of data, we are again unable to report to the Church the true gain in numbers made during the last year through the agency of the immigrant port-chaplaincy. We believe that at least 1,500 of those on whose behalf we wrote to their rectors have been added to the Church, yet we have no proof that such is the case.

Since the issue of our last annual report the triennial meeting of our General Convention has been held in this city. In the journal of that convention, recently published, there may be found, among other important matters and documents presented to the convention, a report written by the Right Rev. the Bishop of Newark, as corresponding secretary of the committee on the spiritual care of immigrants. As this has an important bearing on the present and future work of the port-chaplaincy, and as it is not in its present form generally accessible to the Church at large, I will close this report by respectfully introducing the Bishop's report in full.

THOMAS DRUMM, M.D.,
Immigrant Port-Chaplain,
Protestant Episcopal Church.
No. 22 STATE STREET, NEW YORK,
September 8th, 1890.

REPORT OF THE CORRESPONDING SECRETARY
TO THE GENERAL CONVENTION.

Your secretary respectfully reports: That since the close of the General Convention of 1886 he has continued his efforts to accomplish the purpose for which he was appointed. It will be remembered that in former reports two objects had been indicated, whose attainment was regarded as of primary importance. One of these was the establishment by the Church of a chaplaincy in the city of New York, which is the great port of debarkation in America. The other object was the securing from incumbents of English, Scotch and Irish parishes letters of transfer, addressed to Bishops and clergy of

this country, for the benefit of such of their parishioners as had declared their intention to remove permanently to the United States. The first of these has been secured, and for nearly or quite two years the Rev. Thomas Drumm, M.D., whose support is derived from the Board of Missions, has been working faithfully with such limited means as he can command as port-chaplain in the city of New York.

The experience of Dr. Drumm has, in the judgment of your committee, emphasized and confirmed their formerly expressed opinion of the great need of letters of transfer, if any results are to be accomplished, such as we are confident were in the mind of the Church when it established this commission. For any one interested in this question of the religious care of these poor people, who come among us as entire strangers, it is only necessary to glance at a picture which is common enough to the chaplain, and one which we are sure tests all his faith and patience. The picture is of one of our great modern steamships unloading its living cargo of seven or eight hundred human beings at a city dock, and of the chaplain endeavoring, sometimes with the aid of an assistant, but more frequently alone, to get the attention of men and women who are struggling ashore, full of anxieties and worried with the strangeness of all about them, in the midst of a dense crowd of hurrying and bewildered people. All that the chaplain can do when he finds one of them free for a moment from the stress of anxiety as to where he is to find the train which is to hurry him away in a few hours, is to write down upon a card the name and address which are given to him, and afterward send it by mail to the clergyman who resides nearest to the immigrant's new home. It need not be matter for surprise in such circumstances if the address is often imperfect and the clergyman to whom it is sent sets out often on a fruitless search to find the person indicated. But notwithstanding all such disappointments, which it may not be doubted would be greatly diminished by letters of transfer, numbers of the immigrants have been reached and much good has been already accomplished. It is indeed not too much to say that many persons have been saved to the Church through the chaplaincy and kept within the circle of wholesome and religious influences.

It is probably true that many of the immigrants, nominally members of the Church of England, belong, as other immigrants do who come here from the Continent, to the very poorest class, and are from one cause or another almost wholly estranged from religion, but your secretary is informed that, even in the unfavorable circumstances described, 1,500 persons out of every 5,000 are reached, counselled, and religiously aided. Certainly the satisfaction of providing for the religious care of so considerable a proportion as this is worthy of our best efforts, and fully justifies all that has been done in the direction of what may be fairly called our new missionary enterprise.

Your committee feel deeply that a work so begun and carried on against many obstacles should not be lightly abandoned, but that new and sustained efforts to bring about a system of transfer letters should follow our successful establishment of the port-chaplaincy. In giving this opinion, they do but give expression to their best judgment and clearest convictions; at the same time they deem it proper to say, that the difficulties in the way of accomplishing what they desire are serious, and will require time and patience to overcome.

Among the topics suggested to the Archbishop of Canterbury for consideration at the Lambeth Conference was this one of the spiritual care of immigrants. It was duly accepted by his Grace, and formed one of the subjects which were discussed by the conference, and afterward referred to a committee. In the report of the committee the value of letters of transfer is fully conceded and urged upon the attention of the parochial clergy of Great Britain and Ireland. To this extent, then, viz., as a recommenda-

tion of the Lambeth Conference, the measure has general recognition.

The chief difficulty, perhaps, in the practical carrying out of this recommendation lies in the fact that the attention of the English Bishops and clergy is turned so generally to the particular tide of emigration which flows to the colonies and dependencies of the British Empire, rather than the stronger tide which is directed to the United States. In the ports of entry of these colonies and dependencies bureaus have been established, and Church societies have been formed, whose duty is to receive the immigrant, extend a welcome to him, and supply him with all needful information. It is often the case that chaplains accompany these persons in their outward voyage, and minister to them in spiritual things. The comparatively small number of people arriving at most of these ports makes special provision of this kind possible and easy, and in such circumstances letters are hardly necessary. It was a surprise to most of the English Bishops and clergy when they learned that by far the largest number of emigrants from Great Britain found their home in the United States, and that in the case of New York, where most of them landed only to remain a few days or even a few hours, such individual attention was impossible.

In the information mutually given and received at the Lambeth Conference, and thence disseminated throughout the kingdom, and in the wider and warmer interest awakened by its discussion and final action, rests, as your secretary believes, the reasonable hope of better provision and more generous and kindly feeling for the Church immigrant in the time that is before us.

THOMAS A. STARKEY,
Corresponding Secretary.

MISSIONARY INTELLIGENCE.

CALIFORNIA.—The Rev. Dr. Robert West Pearson, who was for a time a missionary of this Society in charge of the parishes at Phoenix and Tucson, Arizona Territory, died recently at Los Angeles, whither he had removed a few months before for the benefit of his health. The funeral service was held in St. Paul's Church, Los Angeles, October 2d last, and was attended by a large number of the clergy of the town and its vicinity, and of the laity. After the interment the clergy in attendance met in the vestry-room

of St. Paul's Church and adopted a minute expressive of their affection for their deceased brother and of admiration for his devout Christian character and his fidelity in the Ministry, a copy of which has been forwarded to the Board of Managers.

Dr. Pearson was formerly a Baptist minister, but about eighteen months ago was ordained a Priest by Bishop Kendrick at Phoenix. He served there, until he removed to California, with great ability and very acceptably to the parish, and gave promise of

distinguished success in the Ministry of the Church. At the time of his lamented death he was in charge of the missions at San Pedro and Wilmington, California.

NORTH DAKOTA.—Bishop Walker's "cathedral car" has been completed, and the Bishop left Chicago for Fargo, November 13th, in possession. The car excited a great deal of interest in Chicago, and many persons visited it. The Bishop intends to reach every village and hamlet along the railroads in his jurisdiction, living and holding services in the car. The *Living Church* says: "The car has been neatly fitted up as a church, with organ, font, lectern, bishop's chair, and altar. A double row of chairs down the length of the car will seat about seventy people. One end of the car is partitioned off to serve as robing-room, office, and sleeping-room."

OREGON.—Bishop Morris writes as follows: "The mission on the lower coast, in charge of the Rev. Mr. Horsfall is in an encouraging condition, and its results gave me much pleasure. It extends through portions of three counties—Douglas, Coos and Curry, and includes 100 families and as many communicants. I consecrated a church at Marshfield, on Coos bay, laid the cornerstone for another at Empire City, and confirmed thirty-one persons within the mission. These are results of missionary work in rather a sparsely settled country, where but a few years since the Church was unknown and unheard of, and I might add, that the first service of the Prayer Book in all that part of the country was by a devout layman from one of the churches in Brooklyn, New York. It was these services, and the earnest appeal of this layman for a visit from a clergyman that led to my first visit there, when the only way, for a large part of the journey, was by a rough, narrow and laborious trail for horse or mule. You have few better missionaries, East or West, than Mr. Horsfall—laborious, patient, discreet, and every way and everywhere most acceptable to the people. I need \$500 to help his people build him a rectory, for want of which he suffers great inconvenience, and stints and saves in the modest comforts of life, that his landlord shall have his fifteen dollars rent, the first day of every month.

"On Sunday after next I expect to open

the new St. Mark's Church in the northern part of the city of Portland. This is an outgrowth of what was known as Trinity mission, and is now a self-supporting parish in charge of the Rev. Mr. McEwan, a native Oregonian. The church cost about \$6,000, and the parish has every prospect of success.

"The building of the new St. Helen's Hall goes on steadily, but it could not be made ready for the opening of the school this term, so we are using the old buildings in another location. St. Stephen's Chapel has also been removed to another site, all involving much care and attention and a large outlay of money. The school opens with a large number of pupils, which will be considerably increased when we get into the new building.

"The Bishop Scott Academy is crowded, notwithstanding an addition put up this summer. It has nearly 100 boarders, and as many day-pupils.

"The Good Samaritan Hospital has become too small, notwithstanding the enlargement two years ago, and I have just consented somewhat reluctantly to another building to cost with its furniture \$10,000. This money I must raise in some way.

"My great, standing want is that of capable, faithful men content to do the work that comes to their hand in such a field as this, as the Church appointed and set them to do it. I want a man now for St. Stephen's Chapel, Portland, a very promising work; salary \$1,000; more if it is in the man. I want another for Baker City, now being called the 'Denver of the West'; another for this place; a fourth for La Grande, and a fifth for Corvallis. All these are promising fields, and will give more than the average salary in the mission field. There are scores of men, working hard in eastern fields; that have not half the promise of these places, nor half their future in any respect."

WESTERN TEXAS.—Bishop Johnston writes: "Owing to a serious injury sustained by the Rev. Mr. Richardson, of St. Mark's Church, San Antonio, disabling him for some time, I felt it my duty to remain at home and take charge of the parish, until time was given for some other arrangement to be made to keep the church open. I fear my absence from the missionary meetings in Pittsburgh, at which I had appointments to make addresses, may be detrimental to the interests

of the work in this field, and so instead of my personal presentation of it, I must ask an audience through THE SPIRIT OF MISSIONS.

"Fifty years ago, when the Sabine river separated the Republic of Texas from the State of Louisiana, then the western border of the United States, it was common to ask each new comer as he stepped on to this shore, 'What have you done?' for at that time the infant republic was a kind of Cave of Adullam, where every one that was in distress, or was in debt, or was discontented, or had killed some one, in the old states, found an asylum. Like as it was with the followers of David, so it was here, that many of the most daring and enterprising young men of the older communities made their homes in Texas and their influence has been felt in laying the foundations of a commonwealth which bids fair soon to pluck, in friendly rivalry, from the great State of New York her long-worn *sobriquet* of 'the Empire State' of the Union. In 1850 the population of Texas was 150,000; in 1870, it was 800,000; in 1880, 1,500,000; in 1890, it is 2,225,000, and the state is doubtless destined to contain at least 25,000,000, as it is larger than France or the German Empire.

"Two of the most gallant deeds ever done by our race were performed on Texas soil. At the battle of the Alamo, 180 Americans for three days resisted the assaults of 3,000 Mexicans, and all died rather than surrender, having killed or wounded 1,500 of their assailants. Thermopylae had one, the Alamo had none, to tell the story of its brave defenders. At the battle of San Jacinto 700 Americans, under General Sam Houston, routed 6,000 Mexicans, under Santa Ana, who was captured. The ultimate result of this battle was to add to Texas, and afterward to our own country, California, Nevada, Utah, Arizona, and New Mexico, a region embracing all the gold and silver bearing regions of the United States, which has made them the richest country on earth.

"Do not these facts, especially the latter, give to Texas a peculiar claim upon the older and wealthier portions of the country? For, while we have contributed so much to the wealth of the whole country, being a cotton-growing and cattle-raising region,

both of which interests are greatly depressed at present as compared with manufactures, our people are finding it difficult to make themselves new homes, and at the same time give as much as is required for the needs of the Church. Our Church is the feeblest among the many bodies of Christians that divide and weaken the Lord's hosts in this country, and yet our progress has been encouraging. When Bishop Elliott came here in 1875, there were only five ministers in Western Texas, now there are seventeen; then there were 500 communicants, now 1,800; then six churches, now twenty-eight; then no rectories, now ten; then no schools, now two. Our Church is needed here, though not always wanted. We are at present the only ecclesiastical body that stands for Christian and national unity; both matters of great importance in new countries.

"Our needs are churches at Aransas Harbor, Beeville, Yoakum, Brackett, Junction City, Brownwood, and Ballinger; about six rectories, and the means to pay larger salaries to secure better men, and to keep them satisfied in their respective fields. I also am anxious to complete the wing to Elliott Hall. "I trust that former friends will not forget this work from my failure to see them; and that new ones may be raised up who will aid in planting firm foundations here for future generations to build on, so that when Texas comes to be the mighty empire and the potent factor it is destined to be, it will have been largely moulded by the influence of our branch of the Church, which has aided in the formation of the character of the foremost race of the world, and which furnishes satisfaction to the spiritual needs of the Anglo-Saxon in his highest state of development. What it has done for others, needs to be done here, *and now*.

"The large bulk of the money of the country gravitates toward the great commercial centres, leaving the agricultural and grazing sections almost poverty-stricken. If this is to be always the condition of the people of this region, surely their Christian brethren who grow rich on the fruit of their toil, should not begrudge them sufficient out of their great wealth to provide them with the privileges of religion."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MR. M'KIM'S TOUR OF NEW OUT-STATIONS.

THE Rev. John McKim writes from Osaka, under date of October 4th last, as follows: "Last week I visited a number of our new out-stations. Leaving Osaka by the 7 A.M. train on Monday, I went forty miles to Otani; thence by small steamer across Lake Biwa to Imadzu, another forty miles. The same evening two catechists and I preached, and although the rain fell in torrents the attendance was good, and the people were respectful and interested.

"Imadzu is a place where hitherto much noisy opposition has been shown, the paper doors and lanterns usually suffering at every service. Quiet, persevering work by the catechist has had its effect, and although there are still many who would be glad to see us withdraw, there are also a number who are greatly interested and desirous of instruction.

"On Tuesday morning, after a celebration of the Holy Communion, we started for an eleven-mile ride in *jinrikisha*, over a rough road, to Naka Mura. Here we had preaching in a farmer's house with the paper doors all removed, so that the crowds in the yard could get the benefit of the service. More than 100 people were present, the greater number being farmers and their laborers; there were also present several school-teachers and a policeman. The catechist preached a very simple sermon, full of homely illustrations, concerning the nature of God and the sinfulness of idolatry. He was heard with the closest attention and evident approval. I spoke next, explaining the meaning of sin, its penalty and remedy.

"After this service we walked three miles to a farmhouse in a village called Ura Mura, and after careful examination I baptized two adults and two children. The head of the

family, an old farmer, was baptized by me last June at Imadzu. The catechist gives a most satisfactory report of the old man's Christian life. His faith is childlike; he has the utmost trust in all the promises of God, and goes to Him in prayer with all his daily trials and needs. He is absolutely without doubts of any kind, and says that he will gladly die if need be for the sake of Christ. He already suffers for the truth's sake, being ostracized by all of his neighbors and friends. I felt humiliated by the earnestness and depth of his faith and love. He is fit to be my teacher in many things. I had gone to the village thinking it a sort of cross to go so far to such a little place when I was tired and not at all well. I returned to Imadzu feeling more than repaid for my journey and very thankful indeed for the lesson this old servant of God had taught me.

"On Wednesday I crossed the lake again to Nagahama, thirty miles from Imadzu, and was there joined by Miss Mailes and one of her Bible-women. After meeting the four Christians of Nagahama we went on to Hitone, eighteen miles distant by rail. On Wednesday night we had a *sekkyo kwai*; or preaching, at Hitone, and there also had a good many to hear us, in spite of the rain. On Thursday morning, after celebrating the Holy Communion, we left Hitone for Uyeno in the province of Iga, a journey of sixty-five miles, all of which, except ten miles, is by rail. Our mission is the first to enter this province. I have placed two unmarried catechists there, who are taking up the work energetically and with good prospects, under God's blessing, of early success. They have already a number of catechumens, and the people in the neighborhood of the preaching-place are friendly and helpful.

"The house we have rented for a preaching-place at Uyeno has an interesting history. Thirty years ago, when Christianity was a forbidden religion in Japan, those suspected of being Christians were shut up in stockades at night, but allowed to go out under guard during the day and pursue their ordinary avocations. There was one of these stockades at Uyeno. Among the Christians confined in it was a carpenter. This man, working in chains under police supervision, built the house we have rented from its heathen proprietor.

"On Thursday evening, the catechists, thinking the preaching-place would not be large enough to hold the crowd they expected, rented the largest theatre in the town. The doorkeeper, who took charge of the clogs, said that more than 1,200 people were present. There were four speakers, three Japanese and myself. The first speaker was allowed to finish with but little interruption. While the second was speaking, several fellows, who had evidently come on evil intent, made objection to several of the speaker's statements, and aroused such a commotion that all speaking was discontinued from the platform, and the disturbers took possession of the house. This row was however trifling to that which the third speaker had to meet. He was formerly one of my Yamato catechists. Last year, while with him at Sakurai, we were much annoyed by a big, burly fellow, who stood up directly in front of us and disputed everything that was said. This same individual turned up at Uyeno. He is said to receive seventy *sen* and four quarts of whiskey from Buddhist priests for every Christian meeting he disturbs. He certainly earned his money at Uyeno. He had a tremendous voice which completely drowned that of the catechist.

A number of young men who had come out of curiosity and to have a good time, cheered the obstructionist, which encouraged him to be still more obstreperous. He said many vile things about our holy religion, blasphemed the Name of his Redeemer, and showered personal abuse upon the catechists, urging also that they be killed as traitors to their country. The theatre was a perfect bedlam for some time, but the catechist stood bravely in his place until he had said all he had to say.

"My turn came last, but, as I saw little benefit to be derived from speaking in the midst of such a hubbub, I refused to go forward. I thought it would be like casting pearls before swine. I was assured, however, of a respectful hearing, and three policemen having arrived, two of whom seated themselves on either side of the principal obstructionist, I gave my address, the subject of which was conscience as a witness to sin. I was heard to the end with the closest attention, the presence of the police doubtless contributing to the happy conclusion.

"After the meeting a number of men came to express their regret at the rudeness shown to us, with the assurance that the roughs did not belong to their town but had been hired from a distance by the Buddhists. I think the disturbance will work good in the end. I am sure many of the people respect Christianity because of the enemies it has made.

"On Friday morning, after Holy Communion with the catechists, we set out on our homeward way. Next week, I leave for a visit to my other out-stations. Mr. Dooman has kindly relieved me of the work which was under my direction in Yamato. I still have, however, eight catechists and eleven stations to look after."

A CHINESE PRESBYTER'S MINISTRY.

AFTER many years of service in missionary work, the daily duties become mostly routine, and one feels that what he can say has been said many times before and can therefore enlist very little interest. This is true of all mission fields, but especially of my country, where thoughts and actions are so conservative or so stationary. The evangelists rarely come across extraordinary and unexpected experiences which tend to lead them into new lines and new methods of

work. Thus it is that missionaries in China take up only so many lines in THE SPIRIT OF MISSIONS when they ought, as many columns.

Lately, however, it occurred to me that a new generation must be springing up in the Church in the United States; the Sunday-scholars have become men and women, many have been added to Church membership, and those who formerly took no interest in the China mission now do so, and a repetition of some aspects of the field may be in-

teresting to these. Even to those who have read them in old times, they may have a freshness, as "sermons at the bottom of the barrel" have to the same congregation. It is with such thoughts as the above that I write the following relating to my work, which I divide into three departments—The Parochial, The Evangelistic, and The Educational.

My parish is that of the Church of Our Saviour, which has a continuous existence since 1850. The personality of the pastor, as that of the congregation, has changed many times; with regard to the latter, it has changed on the one hand through additions, and on the other through deaths, removals and renouncements—only three of the original congregation being left.

I came into the pastorship in 1886, after the entering into rest of the Rev. K. C. Wong. Up to 1888 I had also duties in St. John's College, which is distant from this church five miles and a half, and therefore all I could do was to come to the Sunday services, and once or twice during the week. The minor work was done by Deacon Hwa and Catechist Tan. In the fall of that year I moved into the rectory, which is at the back of the church.

The congregation has, at this date, eighty-four communicants on the roll, of whom seven are temporarily absent in other provinces; the average attendance, with a few non-Christians and the scholars, is about 100. There are two services on every Sunday, and one on every Holy Day. The Communion is on the first Sunday of each month and on every Holy Day. There is a sorrowful side to these statistics, drawn from the item under "renouncements," because if all were true who had been baptized and confirmed the roll would have been larger by at least thirty persons. Shanghai, besides being a seat of heathenism, has become, like all large cities, a place of fashion, worldliness, and wickedness, and the church has suffered accordingly, some having lapsed into heathenism and others into utter indifference or into no religion whatever.

In connection with the church there is a chapel in a rented house, over a mile distant, for the convenience of the Christians and scholars there, and intended as a nucleus of a new congregation. On Communion Sunday, the members of the church and the chapel worship together, and the

above number of eighty-five communicants includes all. On other Sundays they worship separately; I, the Deacon, and the catechist taking turns in leading.

My duties as pastor are generally not different from those of any other, viz., to build the people up in Christian truth, to baptize the young, to prepare them for Confirmation, to solemnize the marriages, to visit the sick, to bury the dead, and also to receive by Baptism into the Church those, who through evangelistic labors, are brought to the knowledge of the truth. But, besides these there are others which are peculiar to this country. Friends must understand that my countrymen when in their heathen state are not, in the true sense, religiously inclined; their idolatrous worship is a sheer matter of form and custom, and when not so, it is connected with petitions for temporal needs for themselves, for parents or for children. Though, when becoming Christians, they are born again also as regards the object of worship and spiritual meaning of religious piety, yet there is a great tendency, especially in elderly persons, to relapse into their former selves and become remiss in the duties of the sanctuary. What we call "a cold heart" is the pastor's fear and anxiety. To conserve a congregation is therefore no less important than to form one, and no less difficult. To do the former the mere preaching and visiting go only a little way. The pastor needs to be identified with every one; he must cultivate their friendship, rejoice with those that rejoice, comfort them in their sorrows, and help them in their life's difficulties, needs, troubles, and perplexities. These I try to do, and I may add that my fellow-workers heartily help me. A few late incidents show this phase of my pastoral work.

Mr. A. lost his widowed mother and he wished me to write an English letter to his English employer to explain his situation and to ask for a month's advance of pay for this unexpected expense.

Mrs. B.'s husband is in a distant province, and as letters are safest through foreign agency, she wanted me to address her letter to him in English and also to mail it.

Mrs. C. wanted me to put her spare money into the foreign bank at interest.

Mrs. D. received some money in a foreign cheque and I cashed it for her.

Mrs. E.'s husband is a master-printer, but

at present out of employment. I wrote a letter of introduction to a Scotch religious society here that wanted just such a man, and thus brought the parties together, I acting also as interpreter.

Mr. F. suddenly died, and his wife and son being inexperienced and having no relatives near by, wanted me to select a coffin. I did it.

I shall not multiply instances, but suffice it to say that not a week passes but some calls of this kind come, and oftentimes the business is connected with the parishioner's friends or relatives. I always give my time and service cheerfully, not only because doing so is a part of courtesy, but because it is one of the human ways of attaching the people to myself and so of holding them in my church.

Three miles to the east of the Church of Our Saviour is the village of Ying Ziang Kong, once a flourishing mart, but now of no account through the decay of ocean junks. Our mission has a small church there and a Deacon is in charge. I have a joint care, because in most matters we take counsel together and I celebrate Communion on the second Sunday of each month. There are eleven communicants. On Christmas and Easter they unite in worship with those of the mother Church of Our Saviour, and on such occasions the latter is crammed.

The surroundings of this latter church have changed wonderfully since 1850. One will have an idea when I say that land has risen from thirty to sixty times its value, where were only country paths there are now over twenty carriage roads, and population has increased by thirty-three per cent.

within the last five years. All this transformation has been due partly to foreign commerce, and partly to the foreigners having the municipal government of the commercial section, which is along the river bank and called the English, the American, and the French Concessions. The Church of Our Saviour is in the American, and running by the east side of it is a road to which the municipal council gave the name of our revered elder Bishop Boone—the Boone Road. Ying Ziang Kong is outside of the concessions, which one knows without being told by going there once, the conveyance being the typical wheelbarrow, the paths being dusty when dry and muddy ankle-deep when wet, and bridges two or three feet wide.

Throughout these remarkable changes, the Church of Our Saviour has been a landmark to all. Nearly twelve years ago, a Chinaman, dressed in English costume, suddenly appeared at the house of Rev. K. C. Wong, a stranger to every body. He announced himself as Wong Yan Kiung, one of the earliest scholars of our mission boarding-school, that he was baptized, that he subsequently went to America, lived there twenty years, (lastly in Yuma, Colorado) and that he returned to Shanghai to end his days. He added, "everything has changed, and the only means to find my way to you was the steeple of the Church of Our Saviour," which by the way, is where he was baptized in 1850. I am glad to say that he resumed his church membership at once and was true to the day of his death.

YUNG KIUNG YEN.
SHANGHAI, CHINA, September, 1890.

EDWARD W. SYLE.

THE Rev. Dr. Edward W. Syle, a missionary of this Society in China from 1845 to 1861, died in England on the 5th of October last in the seventy-fourth year of his age. About a year ago he was stricken with paralysis, but resumed his work. The day before he died he had a second stroke.

Mr. Syle, an alumnus of the Theological Seminary of Virginia, was appointed with several others at the meeting of the Foreign Committee in November, 1844. Mr. Syle and his wife sailed from Boston on the 28th of May, 1845, and arrived at Hong Kong on the 4th of October following, in time to join

in the establishment of the mission station at Shanghai. He visited this country in 1853 because of impaired health, and presented the claims of the China mission with great earnestness and much success. For a time he was engaged by the Domestic Committee in work among the Chinese in California. He returned to China in April, 1856, and resumed charge of Christ Church in the native city. Among his plans for benefiting the people to whom he was ministering, Mr. Syle established an industrial school for blind communicants and such other blind persons as chose to attend. This "charity

was received with much favor in Shanghai.

Since his resignation, Dr. Syle has been employed in China and Japan holding chaplaincies for seamen and for foreign residents. He never, however, lost his interest in the

Chinese missionary work. For about six years he has been living in or near London, during which time he has been employed with much frequency in representing the Church Missionary Society throughout that country.

ANNOUNCEMENTS.

China.—The Rev. Elliot H. Thomson, our senior missionary in China, left the home of his sister, Mrs. S. C. Kearsley, Fredericksburg, Virginia, on the 18th of November, expecting to sail by steamer "City of Rio de Janeiro" from San Francisco, November 25th, for his field of labor in Shanghai.

Japan.—The Rev. Arthur R. Morris, the senior Presbyter of the Japan mission, who left Yokohama for a vacation, July 17th, after visiting Alaska, Minnesota, and Louisiana, reached New York, by steamer from New Orleans, November 5th.

—Henry Laning, M.D., missionary physician at Osaka, and member of the Standing Committee of the Missionary Jurisdiction of Yedo, left Syracuse, New York, No-

vember 3d, expecting to take the steamer "Parthia" from Vancouver for Yokohama November 14th. Dr. Laning was accompanied by his children and his niece, Miss Mary E. Laning. Miss Laning will be a member of the doctor's family and will be assigned to work in St. Barnabas' Hospital, Osaka.

—Miss Lisa Lovell and Miss Ida Goepp, who sailed from San Francisco, by steamer "Gaelic" on the first of October, reached Yokohama, Japan, on the 19th of that month. They proceeded the next day to Tokio. Miss Lovell, after a time, was to proceed to Osaka, where she will be associated with Miss Bull in the work of the Ladies' Institute.

CHINA.

ORDINATIONS AT ST. JOHN'S COLLEGE, SHANGHAI.

THE Rev. F. L. Hawks Pott writes from Shanghai, September 4th last, as follows: "I write you a short account of the ordination services that have taken place to-day at St. John's. It has been a larger ordination than we have had for a considerable time. Two Deacons, Messrs. Wo and Tsu, were advanced to the Priesthood, and three of the divinity-students who completed their course in theology two years ago, Messrs. Pae, Woo, and Dong, have been ordained to the Diaconate.

"By way of preparation, and that they might have a few days for quiet meditation and bodily rest, I went off with four of the number to a beautiful spot among the hills back of Ningpo, and there we spent a few days, dividing our time between religious instruction and bodily refreshment. The English Church Missionary Society very kindly placed their sanitarium at my disposal, and a better place for our purpose it would be hard to find. I know the days were delightful ones to me, and hope they were profitable to them. Some of our little com-

pany had never seen a hill in their lives before, and the beauty and grandeur of the scenery alone must have conveyed many a lesson to them, and made them feel the presence and influence of God.

"To-day, at half-past seven in the morning, Morning Prayer was said, and at ten o'clock came the ordination service. The weather was rather unfavorable, yet the attendance was large, and all but three of the native clergy were present. There was one thing that will make the occasion a memorable one: the two Deacons who were advanced to the Priesthood were entirely educated in China and have never been out of their own country. They do not understand a word of English, and cannot read any. We know the great advantage that comes from a foreign education, and the increased usefulness that it gives, so I shall not be understood as not appreciating it, when I call attention to the fact that these men, although without it, yet have been deemed capable of being advanced to the second order of the Ministry. I point out the remarkableness of the fact only because I think it teaches us that the future Ministry of the

Chinese Church can be *in time* entirely educated in China, and that men brought up amid the surroundings of Chinese civilization can be trained for the Ministry of the Church.

"The Bishop called upon me to preach the ordination sermon, and I chose as my text, St. John xx., 21: 'As my Father hath sent Me, so send I you.' The Rev. Mr. Yen presented those to be ordained to the Priesthood, and I presented those who were to be ordained to the Diaconate. The Rev. Mr. Woo said the Litany, and the Rev. Mr. Yen the Ante-communion service.

"Each one of us, as we saw the candidates kneeling before the Bishop to receive their commission by the laying-on of hands, could not but feel full of joy and hope. These five new recruits, men whom we know to be in earnest, and full of freshly kindled zeal, will swell our ranks, and add strength to

our column in the fight against ignorance, superstition, and darkness. It is the beginning of a long line of warriors who will work on in the future, after our earthly lives have ceased, accomplishing God's purpose, bringing this part of God's family into harmony with Him, revealing to men God's Fatherhood and their sonship, until all shall know and love Him.

"The Bishop celebrated the Holy Communion, and the newly ordained Priests and Deacons assisted in the distribution of the bread and wine.

"After the services, those who were present dined together and then, after a little social intercourse, all started on their homeward journeys.

"May the promises of the day be fulfilled; may the lives of these men be instrumental in promoting the advancement of Christ's Church in the great Middle Kingdom."

JAPAN.

BUDDHIST OPPOSITION AT TSURUGA.

THE Rev. Mr. Tyng informed the Board of Managers some time since of the generous gift, by one of the communicants at Tsuruga, of a warehouse, to be made over into a church. Through the contributions of friends of Mr. Tyng's in this country the transformation was nearly complete, and the day was fixed for the opening of the church. The result was a serious riot, stirred up by some of the Buddhist priests, who hired ruffians from other places to take part in the disturbance. Of this disorder Mr. Tyng writes as follows: "Arrangements had been made to open the church on Sunday morning at nine and to hold an evangelistic service later in the day. Tickets for the morning service had been issued to about 100 invited guests, of whom it was thought that possibly twenty-five might come.

"This morning, accordingly, at about nine I started for the church, but found only two or three of the Christians there, the rest being assembled at the house of Mr. Miyamoto, who gave the building, nearly opposite. The Buddhists, it seemed, had made preparations to prevent if possible our holding any meeting, and the Christians were rather perplexed to know what to do. Nearly opposite, in the other direction, was a house which the Buddhists had opened for an opposition meeting. Here they were dis-

playing a flag labelled 'Kill the Christians,' and were haranguing the people on the street from time to time. One man was making a sort of sepulchral noise by blowing into a piece of bamboo. They were not acting particularly violently then, but one of them had already given Mr. Okamoto, the catechist who began the work here, a cut over the forehead. I went into the church and waited some time, but they kept still in their quarters for awhile, biding their time. After awhile, however, two or three of them came in and began to talk in a very offensive way to one or two of the Christians, trying their best to lead them into a dispute.

"As they got noisier, I spoke to them and told them that the church was not a place for disputing, and they had better go out. To this they replied by telling me they were invited guests, and showing tickets. It appeared that they had had a quantity of tickets printed exactly like the original ones, and distributed them among their followers. It soon became plain that it was going to be a very difficult matter to open the church at all, for the crowd kept increasing all the time. After a while I was summoned to Mr. Miyamoto's house, where the Christians who had been in the church soon assembled also, leaving the building in charge of two or three of the builder's men, who were there, and it was finally determined to have

the Holy Communion first at Mr. Miyamoto's house, and go to the church at twelve o'clock when a good many of the crowd would be going to their dinners. Accordingly a notice was sent out to be posted on the church, to the effect that although guests had been invited it had been determined to hold the service with only the Christians present, and the police, who had appeared in answer to a summons, were notified of the hour at which we intended to begin.

"Before we had finished the Communion, which was held in an upper room, two or three of the leaders of the disturbance forced themselves in below, and began noisily demanding an explanation of our intention to exclude them and other invited guests. This, of course, was not given them, but it was some time before they (and their *saké*-bottles, which they had with them) departed.

"At last we all sallied forth, the women, who had been advised to remain behind, coming also, and reached the church safely, the police admitting no outsiders. We then began the service (Morning Prayer, with some of the prayers from the service for the consecration of a church added), the chief officer of the police standing in the vestibule, and the others keeping guard outside. Everything was quiet until nearly the end, and I had just pronounced the benediction when one of the opponents came in. After noisily putting a number of questions to one of the catechists, who refused to answer them, he was sent out by the police. We then wished to leave, but the crowd outside was large, and angry because they had not been able to stop the service, and it was thought not prudent to venture out, so we remained in a state of siege until nearly three o'clock. Then it was decided to make the attempt, and I started out first, under guard of the captain and his lieutenant. No one attempted to touch me, however. It was evidently their policy not to touch the foreigner, for fear of the trouble it might bring to them. I did not stop at Mr. Miyamoto's, but went straight to my hotel, thinking that that might quiet matters.

"After several hours I went to inquire after the rest. I found them all at Mr. Miyamoto's, with two policemen in the vestibule. None of them had been seriously hurt, but most of them had been more or

less roughly handled, the ten policemen not being able to control so great a crowd. Here we held a service of prayer, and a little after dark I and several others came out by a back way (the crowd having collected again), and here I am now at my hotel, where no one has attempted to molest me.

"About three o'clock this morning I was awakened by the builder, who came to tell me that the crowd had attacked the church in the night. They had knocked away the pillars of the porch and used one of them as a battering ram, with which they had battered in the panels of the doors. If the doors had not been very strong, they would have gotten in and done very great damage. As it is, the damage is confined mainly to the pillars, the doors, and the iron fence, which they have bent out of shape a good deal. They have also carried off one of the gates. Besides this they made an attack on Mr. Miyamoto's house and broke a large part of the lattice on the front. No one was injured, however, and they did not get in."

A CORPORATION FOR PRESERVING CHURCH PROPERTY.

The Rev. T. S. Tyng, in a letter from Arima, dated August 27th, says: "The committee, of which I wrote as having been appointed at the last local council of the Japan Church to form a corporation for the preservation of Church property, has met and drawn up a provisional form of organization. The scheme is wholly Japanese, and was drawn up by Mr. Tamaki, a communicant of the Church in Nara and the best lawyer in the Nara prefecture, and Mr. Terazawa, a native Presbyter connected with the Church Missionary Society's mission, in whom we all have great confidence. This plan, if sanctioned by the government, as there seems little doubt that it will be, will furnish a legal corporation able to hold property without liability for the debts or wrongdoing of its individual members, whose managers will be men chosen by the native Church for the express purpose of holding its own property. The mission, if any of its property were held by this society, could make such a contract with it as it deemed best, requiring the sale of the property only on such terms as the mission might lay down, and providing for its use under its direction."

MISCELLANY.

TOPICS FOR PRAYER.

- I. That the present disturbance among the Indians may be overruled to the preservation of peace and the advancement of Christian civilization.
- II. For such a revival of missionary love and zeal as shall manifest itself in more abundant fruits for God's glory.

NATION, BY THE LORD EXALTED.

NATION, by the Lord exalted,

With thy realm from shore to shore,
Hast thou on thy mission halted?
Dost thy calling now give o'er?
Forward thy detachments throwing,
Press thou onward to the West;
First to Him allegiance owing,
With time's movements keep abreast.

Oh the might of this great nation!

Oh her majesty and power!
If she knew her visitation,
If she knew her day and hour;
If with God's own smile upon her,
She should her proud office meet,
She should lay her wealth and honor,
Humbly down at Jesus' feet.

Oh the might of this great nation,
In the centre of the world,
Were the banner of salvation,
Boldly at her front unfurled!
Onward, onward, still advancing.
Should the Cross of Jesus go,
Like the sun triumphant glancing,
Till all lands His love shall know.

—From "Hymns Pro Patria," by Rev. J. E. Rankin.

ONLY ONE ANSWER.

To the cry for help which rises from the countless millions of the lost nations, and comes with resistless appeal to the Christian heart, there is but one sufficient answer. Education cannot compass it; civilization cannot effect it; science says, "It is not in me"; philosophy says, "It is not with me"; history says, "I have heard the fame thereof with my ears"; it is Christ alone who says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

This is the good tidings of great joy which He bids us preach to every creature.—*Rev. Dr. Judson Smith.*

MR. TAKAHASHI GORO.

MR. TAKAHASHI GORO is a Japanese Christian who has figured conspicuously in missionary work and is also the editor of a Japanese magazine called the *Kokumino tomo*. He is about thirty-five years of age and has had a very interesting career. At an early period of his youth he was homeless and poor and wandered into a Buddhist temple, where the priest, becoming interested in him, started him in the investigation and study of that religion with a view to making a Buddhist priest of him. This hope of his teacher was never realized, but the result of his studies was equally important to Buddhism, for at the age of twenty-two Mr. Takahashi wrote a book on the "Philosophy of Buddhism" which passed through five editions and made the young writer's reputation as a literary man.

At the time the translation of the New Testament was undertaken, Dr. S. R. Brown, of Yokohama, engaged Mr. Takahashi to transcribe the translations of other Japanese scholars who were acquainted with English but not so well versed in their own language as he was, so that the larger part of the New Testament is in his vigorous style. His work upon this first translation, together with the godly influence of Dr. Brown, made a Christian of the youthful author, and since that time he has had the questionable pleasure of hearing his writings quoted as an authority on the philosophy of Buddhism, while at the same time he was not only an earnest Christian, but working tirelessly on the translation of English treatises on Christianity into his mother tongue. There have of course been several translations of the Old Testament, but the subject of this sketch is the author of the text in the last and current version.

Takahashi Goro is distinctly a self-made man. He educated himself, principally by studying in private. He is, for Japan, a man of wealth, and enjoys the distinction

of, being the most popular translator of English in his native land. He is the associate editor of two prominent Japanese magazines, and editor-in-chief of another, the *Kokumino tomo*. He is at present engaged in translating the Rev. Mr. Page's commentary on the Epistle to the Ephesians, and the Rev. Mr. Tyng, of our mission, is employing him to revise the text of the Japanese Prayer Book. During the past six months he has also been at work in translating some of the "Present Day Tracts" which touch upon the relations of science and religion—a subject much neglected in all Christian work in Japan. He has also undertaken the translation of two works bearing upon the early chapters of Genesis. Those who would secure his services usually are obliged to engage them some time in advance.—*The Churchman*.

HIGHER EDUCATION AND MISSIONS.

PRESIDENT CARTER, of Williams College, reporting at the meeting of the American Board at Minneapolis on Secretary Clark's paper on "Higher Education as Related to Missions," said: "The necessity for developing higher schools and colleges in the countries where Christian missions are established cannot be too strongly emphasized in the plans of to-day. Especially in those countries where subtle systems of thought have been elaborated, and where the study of these systems has been instrumental in giving their disciples a high degree of quickness and acuteness, nothing can take the place for the native converts of thorough training and of special, careful equipment in Christian philosophy and the evidences of Christianity. For the conversion of the high-caste men in India we may hope much from influences proceeding from schools of science ennobled by Christian views. Even now native Christians in India, trained in our schools, are rivalling and supplanting the Brahmins in the administrative offices of the government. Already native preachers in Japan are defending the claims of a crucified Christ to Divine power, and are reaching the well-trained young men of the university. In China the missionaries are feeling deeply the need of Christian education to resist western materialism, that threatens to blend itself with the incoming higher education. Christianity must supply the moral basis of the new civilization."

ENCOURAGEMENT IN AFRICA.

THE Rev. Lewis Grout, who has been for more than thirty years a missionary in south-eastern Africa, is contributing to the *Christian Union* some reminiscences of his mission life. Among the grounds of encouragement to work for the redemption of Africa he gives the following: "In the Zulus, as in other African tribes and races, the emotional element is broad and deep. In these Africans we find the supplement of the other great families of man. In the Shemitic branch we have a manifestation of the will, an earnest, serious, self-relying soul; in the Japhetic a manifestation of the mind, the intellect, as seen in politics, philosophy, science; in the Hamitic, the heart, the susceptibilities, emotions, affections. These affections, renewed and sanctified, make the base of all the best Christian graces; otherwise, they run to superstition, sensuality, and often break into a fierce, ungoverned passion. Hence, at ease, free from the excitements of war, and with their greed for cattle or other gain in abeyance, they are wont to be not only social, sympathetic, polite, but also to show a warm regard for their kindred, and especially a strong affection for their mothers and children.

"Now, in all this, who does not see much of encouragement to work for the redemption of the Zulu, the whole Bantu race, all Africa, to Christ? As they have now in their heathenism their own constitutional characteristics, so will they have when they shall be converted to God. As they are needed, in God's economy, to round out and complete the human family, so, in that economy, are they needed to round out and complete the Christian Church. And, if we take the leading traits of their present character to be any index to what shall be their new Christian character, it is easy to see that their own peculiar type of piety will not be without its place, use, and glory in the great family of regenerated men, the one body of that Church which shall be gathered 'out of all nations.' "

—The "Brotherhood on the Sea" is the name of a new society of 200 Norwegian sea-captains, who have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

MISSION SKETCHES.

MISS EMILY HEADLAND is the author, and James Nisbet and Company, of London, are the publishers of "Brief Sketches of the Church Missionary Society Missions," which are designed to provide material for missionary addresses. They are to be in three parts, the first of which is already issued. It forms a volume of 120 pages, and may be had for one shilling in paper covers. It is devoted to the missions in Africa and the Mohammedan world.

Miss Headland has made many addresses upon various mission fields and has felt the need of a brief and simple summary of the information scattered through many books and magazines, and this need she has endeavored to supply. Her work is commended by Mr. Eugene Stock, the editorial secretary of the society, for its accuracy and usefulness. Concerning this greatest of all missionary societies in its receipts, agents, converts, etc., Miss Headland says: "In five years the European Church Missionary Society's missionaries have increased from 286 to 390, not to speak of zenana work, which has grown much. These 390 ought to be looked upon as only representing the officers of the army. There are 4,000 native agents, the rank and file. Roughly speaking, the Church Missionary Society has 200,000 converts, spread all over the world."

THE MINISTRY OF MONEY.

THIS rare man, Mr. T., was consecrated to the ministry of giving as religiously as was ever any preacher of the Gospel consecrated to his work, and in this ministry he found his highest employment and his supremest pleasure. If any one would study this life and catch inspiration from this noble example, let him remember these main features:

1. He began giving on principle, and systematically, when a poor man. He was often heard to say that his first subscription to some benevolent operations in his own church was three dollars a month. Then he would smile, and say, "That seemed small, but it amounted to thirty-six dollars a year." Having begun on this plan, *he simply kept it up.* He saw no reason why, after God had prospered him, he should give any less in proportion than he did before such prosperity came to him. Giving had become

a well-formed habit with him, and when his means were enlarged, if he made any change at all, it was more likely an increase in the proportion than otherwise.

2. Regarding part of his possessions as already consecrated to God, he did not have to go continually through the act, and, as with some men, the struggle of giving. He regarded himself as God's steward in the matter, and felt anxious only that he should faithfully and wisely distribute what he already considered as belonging to the Lord. He had, consequently, all the joy of giving, with none of that lingering regret which some men feel at parting with what passes for a really generous contribution.

3. He gave with the purest and highest motives. He resisted all attempts to have his name connected with his benefactions. It was God's money he was disbursing. He gave for God's sake, and for humanity's sake—not for his own. His reward was in giving, not in having people know that he gave. It was these three elements in his giving, I think, that made it to him a constant pleasure.—*Rev. Dr. E. P. Cowan, in the Missionary Review.*

THE GRANDEUR OF THE RESULT.

THE Rev. John Liggins contributes to the *Standard of the Cross and The Church* for November 15th an interesting article on the great results of Christian missions, especially in Japan, where Mr. Liggins was the first missionary of the Church. Among many noteworthy statements he says: "Thirty years ago, when the missionary work was begun in Japan by the writer of these lines, there was not a single avowed Japanese Christian; and it was death for a native to join what was denounced on government tablets placed in conspicuous places all over the empire as 'an evil sect.' About ten years afterward some of the first Christians were seized and thrown into prison, but though they were subjected to much persecution they were not slain. To-day there are about 25,000 communicants, and there are double that number of adherents—candidates for Baptism, inquirers and attendants upon Christian services, etc. There are hundreds of native pastors, evangelists, missionary physicians, teachers, male and female, Bible women, etc., and a large number of them are supported by the native converts. There are eighteen religious magazines and

newspapers, owned and edited, many of them, by native Christians.

"Among the leading Christian natives are many who are thoroughly conversant with the English language, and some of them are engaged in translating standard works in this language into Japanese, as well as writing original works in the native language. Among the converts in Japan there is a larger number of literary and other professional men than is the case in any other field, and many of them are the peers of the missionaries in intellectual acquirements and spiritual growth, and more than their peers in influence among the Japanese. They are beginning to take the lead in all the departments of Christian work, and they are already doing much to mold the character of the future Church of Japan.

"The largest Christian college in Japan, the Doshisha, at Kioto, which has 900 students, and has lately been made into a university, was founded by a native Christian, the Rev. Joseph Neesima, a man of far greater influence among the Japanese than any foreign missionary. He was the president of the college until his death, and another scholarly native clergyman has been chosen to succeed him. In this university there are a number of American professors, though the greater part of the instructors are native Christian gentlemen."

FRAGMENTS.

— Algoma is a diocese where the work among the aboriginal Indians is remarkable. There are considerable communities of these tribes now under the influence of Christianity and the Bishop writes happily about the state of the missions. There are still districts in the diocese, however, where the heathen have not been reached.

— A confirmation of lepers has been held by the Bishop of Cape Town, at the asylum on Robben island, south Africa. He first confirmed nine, using the English language, and, using the Dutch language, he laid hands on five chronic sick persons, forty-four male and seventeen female lepers. His addresses were very earnest and touching.

— The Bishop of Capetown, writing concerning a recent visit to the interior stations, dwells upon the readiness with which the natives of south Africa receive the Gospel. One of his missionaries states

that where fourteen years ago there were not 400 baptized members of the colored race there are now 1,300 and the number is increasing.

— Three hundred and eighteen persons have been baptized at Banza Manteke, on the Congo river, since November, 1886. Of these no less than sixty-six have died, the "sleeping disease," which prevails in that region, being the chief cause of this large number of deaths. Two converts have gone to London to see if they can be cured of this disease.

— The New Orleans *Christian Advocate* says that the Chinese Sunday-school of that city, established ten years ago, has resulted in the conversion of over thirty Chinese, some of whom have gone back to China as missionaries at their own expense, and others established Chinese Sunday-schools in cities of this country, maintaining the same at their own cost.

— It is stated that not one in ten thousand of the Chinese have yet heard of the Saviour of mankind. The province of Shen-si, which possesses eighty eight walled cities, has eighty-six without a missionary. Another province has fifty-six such cities, and fifty-four utterly unreached by the true Light. Nine other provinces of the empire are equally destitute.

— The Rev. Arthur Elwin, in an article in the *Church Missionary Intelligencer* on the Shanghai missionary conference, says: "Several of the visitors from England and America told me they had attended a good many conferences, but not one where the spirit of brotherly love and unity was so marked, nor one where more business had been got through or definite results attained."

— Concerning the variety as well as the vastness of the African continent Mr. H. M. Stanley says: "Africa is about three times greater than Europe in its extent, and is infinitely more varied. You have the desert of deserts in the Sahara, you have the steppes of eastern Russia in Masailand and parts of South Africa, you have the Castilian uplands in Unyamwezi, you have the best parts of France represented by Egypt, you have Switzerland in Ukonju and Toro, the Alps in Ruwenzori, you have Brazil in the Congo basin, the Amazon in the Congo river, and its immense forests rivalled by the central African forest."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

A GENERAL NOTICE.

OFFICERS and other members of the Auxiliary are earnestly requested to send to the Secretary, 21 Bible House, New York, accounts of their work and methods, letters received from missionaries, and any other matter which they may consider to be of general interest in the Auxiliary.

THE DECEMBER MEETING.

THE December meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on *Tuesday*, the 30th, at 10.30 A.M., in Room 21 Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY,
Secretary.

LETTERS TO DIOCESAN OFFICERS.

HINTS AND SUGGESTIONS.

To an Officer in a Rural Diocese.

MY DEAR FRIEND:

You write me that in your diocese there is no large town which is its natural centre, to which the people are in the habit of going constantly for purposes of business and pleasure. Instead, you say that the parishes are widely scattered, very few of them self-supporting, and that the weak and struggling mission stations far outnumber them. You ask, therefore, How am I to reach the women living in these scattered places and interest them in the Auxiliary?

I notice that there is published in your diocese a Church paper. Will you not write the editor and ask him if he will allow the diocesan branch of the Auxiliary a column in each number? Having obtained this permission, make it one of your most important duties to make that column the vehicle of just as much information and enthusiasm as you possibly can.

Give it for a heading,

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS:—BRANCH, and underneath it give, each month, the names and addresses of diocesan officers. Devote this column, in the first place, to a plain and simple statement of what the Auxiliary is, and what it wants to do in the diocese. Ask every woman interested in its purpose to send her name and address to the secretary, and each secretary of a parish branch to report the same as soon as formed, and to consider herself a correspondent to help in filling this column from time to time, and to each individual who writes you assign the active duty of at once obtaining fresh subscribers to the paper.

Also write to each clergyman in the diocese, asking him to name to you the secretary of any woman's society already formed in his parish, or, if there is none such, some woman to whom you may write. If you finally succeed in obtaining one name in every parish and mission you will then have the prospect of being able to accomplish one aim of the Auxiliary, the formation of a parish branch in every parish and mission of the diocese.

And I beg you never to pass by any mission as being too small and weak. If that excuse is made, assure them there are two things they can give, however poor—their intelligent interest and their prayers. If they feel unable at first to subscribe to either the diocesan Church paper or *THE SPIRIT OF MISSIONS*, interest some more favored branch to send those publications to them each month, after reading them themselves. Urge them to meet together simply to pray for missions and to read of them. They will not do so long before they will ask if there is not something more that even *they* can do. A boy doing hard manual labor on a farm, that he may earn the means to carry him through college, becomes at length a Bishop in the Church. A poor and struggling branch may be the very one to develop the missionary spirit in some member who one day shall bring a crown of honor to that branch by giving herself to missionary work.

Put your very best thought and most practical suggestions and most inspiring information into the printed letters published in the diocesan paper, but at least once a quarter try to send some personal word by a written letter to each parish branch. Questions that come from them, the answer to which might help others as well, answer through the paper; but special needs arise in individual branches, for which individual attention is required. In the course of each year opportunities will probably arise for visiting some of these branches. Should business or pleasure call you from home to any town or neighborhood where there is a parish or mission, ask the rector, in advance, if you may not make this visit the occasion of meeting the women of his parish, when they can become personally acquainted with their diocesan officer, and you with them.

Then, once in a year do not fail to arrange for a meeting of the whole branch. Do not be discouraged if at first very few come. Give the invitation, and as the years go by, and interest and members increase, more and more will assemble. It will probably be well, in beginning, to choose the time and place of the annual council for such a meeting, only it should be held at an hour when the council is not in session, that the women who do go should enjoy the advantage of attending the meetings of both. And if there are convocation meetings held in your diocese, at places where even one diocesan officer could be present, you may find it well, ere long, to call together the women of that part of the diocese each time convocation meets.

But however important these meetings may be, do not forget the equal importance of reaching by friendly letters those women scattered through the rural districts, who may be long in attending any one of them. In this connection, please read what is said on this subject in the last Annual Report of the Auxiliary. Your letter may help each woman to feel that, though leading a lonely life she is not alone, but belongs to a great living Body, which is Christ's, and she may come to learn the lesson that even that great Body must suffer loss

if she does not do her share, by prayer and love and such gifts as God has given her the power to make, to feed its life and growth.

One word more. If there are several of you appointed officers in your diocese, take great pains to do all this work together. Each one will have her own especial duties, but by consultation and dividing of parishes and missions among you, each one may have a portion of this work to do, of interesting individuals, and of gaining new workers in the Auxiliary.

Yours sincerely,

JULIA C. EMERY.

THE ENROLMENT FUND.

A WORD FROM MICHIGAN.

THE president of the Michigan Branch writes : "I feel sufficiently recovered from my efforts to send you a little account of our meeting on Tuesday last. It was not our annual meeting, consequently there were no pledges made, but the deepest interest was shown in the Enrolment Fund, and a committee was appointed by the Bishop. This committee will correspond directly with Miss Carter, and find out when she will be near enough to Michigan to give us a call and instruct us in the most approved method of raising our quota."

ST. AUGUSTINE'S LEAGUE.

AMONG the fifty-eight diocesan branches of the Woman's Auxiliary to the Board of Missions there are two which are organized differently from any others, those of the Dioceses of New York and Pennsylvania. These alone are formed with absolutely distinct committees for the different departments of missions—committees which have their varying organizations and methods, and which meet independently to carry on their work, Pennsylvania having this sole difference from New York, that once each year a general meeting is held, at which each committee is represented by a speaker.

When the Woman's Auxiliary was established there was already in existence the Ladies' Domestic Missionary Relief Association, organized in 1868, with its officers and the larger number of its branches in the Diocese of New York, and from this was formed, in 1874, the Domestic Committee of that diocese.

Meanwhile, in November, 1872, the Niobrara League, or Indian Committee of New York, was organized; in October, 1874, the Foreign Committee, and in 1875-76 a Committee on Work for the Freedmen.

The Domestic, Indian and Foreign Committees have continued their work uninterruptedly up to the present time, but the Committee on Work among the Colored People of the South was disbanded some years since, and its work placed in charge of the Domestic Committee of the diocese.

The interest in this work, however, never failed in the heart of the president of the old committee. Year by year, in her own parish branch of the Auxiliary, she conducted this department of their missionary effort, and when Bishop Dudley began to visit the East and speak of the great need of Colored Missions, the wish revived in her heart to have a committee re-created in their behalf.

Through her urgent interest a meeting of the clergy of the diocese was called last spring at the Diocesan House, and there addressed by Bishop Dudley, and a committee was appointed to consider the expediency of forming an organization similar to the Niobrara League, for the promotion and extension of the Church's work among the colored people of the South. The Bishop of the diocese was chairman of this committee, which unanimously recommended the formation of such an organization, which organization, with the approval of the Domestic Committee, was speedily effected, as a diocesan branch of the Woman's Auxiliary, with the name of St. Augustine's League.

The League held its first general meeting in the parish rooms of St. Bartholomew's Church on April 28th, when two hundred woman, representing the greater number of parishes in the city of New York, were present.

It is organized with president, vice-president, secretary and treasurer, and delegates are requested from every parish in the diocese. As in the Niobrara League, the membership dues are one dollar annually, and there are life memberships of one hundred dollars each. Gifts from parish branches or individual members are always welcome, and it is hoped that all such gifts, in money or boxes, made by the Auxiliary in the Diocese of New York, will be reported through this League.

Its first gift, of \$1,000, at Bishop Dudley's suggestion, was made to King Hall, Washington, and a like amount has been devoted, this fall, to Hoffman Hall, Nashville. Smaller sums have already gone into the Dioceses of Alabama, East Carolina and Kentucky, and it is hoped that this whole department of missionary work may feel the stimulating interest of the earnest and hopeful members of the League.

HINTS AS TO INDIAN BOXES.

A MISSIONARY among the Indians writes: "Permit me to call your attention to the fact that, in many instances when clothing, especially old clothing, is sent for distribution among the poor and needy of our missions, nearly one-half of the expense of sending the same could be saved if, instead of using a heavy wooden box for packing, it could be packed in strong gunny bags or any other kind of strong sacks, and sent by freight. If *well packed* in such sacks, it will come to its destination all right.

"If a number of books are sent, and books are always welcome, they could be sent in a separate *small* box by freight. Only illustrated papers should be sent. Any of the monthly magazines are also welcome and useful, but stacks of old papers, not illustrated, only add greatly to the expense of freight and cannot be used in our work.

"Nothing should be sent by express unless it is to be handled with great care and is not very heavy, as expressage is very high indeed. Packages weighing not more than four pounds can be sent by mail at less cost than by express to any of our missions stations in the Niobrara Deanery of South Dakota; because, after reaching the terminus of the railroad by express, the stage-driver who brings the package to the agency or the mission, charges almost as much for carrying it a few miles as it costs to send it from New York or other points

east to the terminus of the railroad, or the railroad station nearest to our missions. I believe it would be a saving of expense to many parishes desiring to send contributions of clothing, etc., to our missions, if they could have a copy of this letter."

Quite in harmony with this suggestive letter comes one from the Reverend Philip Deloria of Standing Rock Reserve, written in acknowledgment of gifts received in October. It indicates that delay in such acknowledgments may sometimes be caused, not through negligence on the part of the receiver, but by the oversight of an important detail in the sending, on the part of the sender. Not knowing whom to address on the subject, Mr. Deloria writes to the Secretary of the Auxiliary:

"There was a package of a clerical suit has sent to me by some friends—was received with many thanks. Yet there was a postal register came with it, but the postmaster at Scranton said that he has returned it back to the sender. So I did not write any letter to the sender nor has acknowledged it. Now I have ask you to be very kind and write to the sender and tell that I have many thanks for their kindness and that the package came to me all save. If I know the name and address I will not dare to ask you this trouble—but in case that I do not know the name and address so I think I have to call on you to do this for me. I believe that you might know the name and address, and oblige

"Very truly yours, P. J. DELORIA."

JAPAN.

A SUMMER IN HAKODATE.

MISS SUTHON writes, August 25th, 1890: "I am in receipt, up to date, of five copies each of the 'Story of the Bible' and 'First Steps,' also of three illustrated Scripture rolls, for which I thank you very heartily. I am finding them of great service in my work. The pictures attract not only the children but the women, nay, the men also, and I have had some eight or ten women attending regularly the children's class which I hold every Friday morning. The books I find useful in lending to some of the young men who read English quite well, and who seem to like the illustrations very much. I am translating and studying with my teacher the story under each of the large illustrations, which I shall use for future lessons, without the aid of an interpreter.

"It is a very saddening thing to see what a stronghold of heathenism this place is. It has surprised me greatly that it should be so, for, as it is a comparatively new city, I did not expect to find so many heathen temples. However, one always finds this activity among the Buddhists, and the majority of the people here are Buddhists.

"I went up into a large temple, which is

just in front of my house, a few days ago, and witnessed a funeral. There was a sermon, with long prayers and much incense-burning in different parts of the temple, and a long train of mourners, beside an immense throng which filled the temple and the road outside. The women all wore the Japanese *zukin*, a piece of crape (in this instance white) thrown over the head, and fastened under the chin in such a way that only the eyes (sometimes one eye only) could be seen.

"After the funeral train had left, we asked to see the temple, and after removing our hats and shoes we were shown over it. It is new, not yet quite finished, and cost, I am told, 18,000 *yen*. I could not help being reminded of the temple at Jerusalem, the tables were so much like those we see in the pictures of it, also the candlesticks and the sacred place into which the priest alone can enter. The priest in charge of this temple is an M.A. of Cambridge, England, and, I am told, speaks English very well.

"My Japanese teacher is a Confucianist and seems to have a great contempt for Buddhism, Shintoism, and, possibly, for Christianity also. A few days ago, when I was taking my lesson (in the Gospel of St.

Mark), he looked up suddenly and said, 'I suppose you believe this is all quite true; walking on the waves, and all the other wonderful works that we have been reading about!' When I told him, yes, he said, 'Well, I am very glad to read about the religion of Western people, but these are things which I cannot understand, therefore I cannot believe them.' He also said, 'I am very glad to hear your explanations of many things in the Bible, for I have often tried to read it; but it seemed to me like a book full of mysteries and mysterious sayings, and too deep for the people to read.'

"This man is a professor of navigation in the Imperial Naval Academy in this place. He speaks English quite well, having studied it four years in Tokyo. He tells me he uses English text-books altogether, as translations are not satisfactory. A few days ago he asked me if I would not remain in Hakodate this winter, and teach English two hours daily in the naval school, as they wanted a foreign teacher very much. I told him I could not unless I might teach Christianity also. 'Oh,' he said, 'we do not object; we are very willing.'

"I am nearly one hundred miles from Osaka. The 25th of last month I came here with Mr. McKim. The catechist had engaged the theatre for the evening, and 1,200 persons gathered to hear. One man, who is paid by the Buddhists to interrupt Christian meetings, was very noisy. The police tried to make him leave the building, but he would not. While Mr. McKim was speaking, a policeman sat on each side this man to keep him quiet. I went prepared to speak, but, owing to the noise, Mr. McKim thought I had better not. The people were so noisy that my helper was unable to finish her address.

"At that time I saw there was a good opening for work, and decided that, if I could get a house, I would live here for a time. The catechist found a house to suit me, and I came here with my girls the 7th of this month. Till three in the afternoon I am busy teaching them, and after that we work among the heathen. Last Sunday there were forty children at Sunday-school, and a number of women, seven of whom were very much interested. A man and his wife, who live in the next house, came

here one evening and asked to be taught Christianity.

"Kimura San went to Wakasa last month, returning the 4th of this month to Osaka, and is with me here. She gives an interesting account of the conversion of an old lady, who was a strong Buddhist. Last autumn when she was in Wakasa, she went several times to see the old lady and talked with her. The old lady always said, 'Your religion is very good,' nevertheless she thought her own better. Before leaving Wakasa, Kimura San went to see her again, with the catechist and Christians of the place. They talked with her, but she did not wish to become a Christian. When Kimura San went to Wakasa last month, the Christians said to her that the old lady was such a strong Buddhist she would never become a Christian. When the old lady heard Kimura San was there, she called on her, and Kimura San talked with her; but she still thought her own religion the best. But Kimura San went frequently to see her, until one day she said, 'I want to believe in your God; but I have worshipped *Otoke San* so long, that I cannot at once stop from worshipping him, for that would be very rude.' Kimura San explained things farther to her, and showed her that it was not rude to stop worshipping idols, and the next evening the old lady called upon her and said, 'I want to worship the true God. Teach me to pray.' She put away her idols, and one day after Kimura San went to see her, she said, 'I don't forget to pray to the true God,' and on Sunday she went to church.

"At this time there was a heathen festival, and the old lady's friends called for her to go with them to worship in the temple. She replied that she was not going. They asked if she would not go the next day. She said 'No.' They said, 'You have always attended the festivals, and have been so very earnest, we cannot understand why you will not come.'

"The people at this place are very busy, so that we have to do most of our visiting at night. The services are very well attended, and the people listen attentively. God grant that we may be the means of bringing them to the knowledge of Himself! Pray for us."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from October 1st, to November 1st, 1890.

ALBANY—\$400.63

Albany—Miss A. E. Tweddle, for salary of Rev. Mr. Gordon, Mexico.....
Ballston Spa—Christ Church, General.....
Bath—Epiphany S. S., Domestic, \$12.50; Foreign, \$12.50.
Catskill—St. Luke's, Domestic, \$4; Foreign, \$4.
Keene Valley—Dr. Du Bois' private chapel, Domestic, \$20; Foreign, \$20.
Lansingburgh—“E.” Domestic, \$4; Foreign, \$1.....
Ogdensburg—St. John's, through Wo. Aux., for St. Margaret's School, Tokyo, Japan, \$6; Sp. for support of child in St. Mary's Orphanage, Shanghai, China, \$30; Sp. for Fannie C. Paddock Memorial Hospital, Washington, for salary of nurse, \$6.....
Port Henry—Christ Church S. S., Domestic, \$1.63; Foreign, \$1.60.....
Potsdam—Miss Elizabeth Clarkson, Sp. for Bishop Boone, for the insurance of St. John's Church, Shanghai, China.....
Rensselaerville—Trinity Church, through Wo. Aux., for church work among colored people.....
Saratoga Springs—“M. G.” Domestic.....
Miscellaneous—Branch Wo. Aux., for Church work among colored people, \$50; for woman's work in Utah, \$25.....

CALIFORNIA—\$26.10

San Diego—St. Paul's, Wo. Aux., General.....
San Mateo—St. Matthew's, Sp. for Miss Margaretta Scott, Beulah, Africa

CENTRAL NEW YORK—\$43.00

Binghamton—Trinity Church, through Wo. Aux., Sp. for support of missionary in Montana.....
Waterloo—St. Paul's, through Wo. Aux., Sp. for furnishing warden's house, Hoffman Hall, Nashville, Tenn.....
Miscellaneous—Third Missionary District, through Wo. Aux., General, \$14.93; Sp. for communion service for Hankow, China, \$11.07.....

CENTRAL PENNSYLVANIA—\$317.98

Chambersburg—Trinity Church, Domestic.....
Mauch Chunk—St. Mark's, Indian, \$25.71; Colored, \$40.....
Pottsville—Trinity Church, Domestic, \$100; Foreign, \$100.....
Miscellaneous—Branch Wo. Aux., Sp. for salary of teacher in Rev. Dr. Jaeger's mission, Virginia.....

CHICAGO—\$53.92

Chicago—Grace, “Sisters of Bethany,” through Wo. Aux., General.....
St. Mark's S. S. Sp. for Miss Scott's building fund, Africa.....
Rockford—Emmanuel Church, Foreign.....

CONNECTICUT—\$338.62

<i>Groton</i> —Seabury Memorial, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	5 00
<i>Hartford</i> —Trinity Church, Domestic, \$25; Indian, \$22.10.....	108 10
<i>Middletown</i> —Holy Trinity Church, “Members,” General.....	20 00
<i>New Haven</i> —Churchwomen's Missionary Association, through Wo. Aux., Sp. for St. John's College, Shanghai, China.....	3 00
<i>New London</i> —“Anonymous,” Indian, \$25; Foreign, \$50.....	75 00
<i>Norwalk</i> —St. Paul's, “E.” General.....	10 00
<i>Norwich</i> —Christ Church, Domestic.....	20 52
<i>South Norwalk</i> —“A Children's Fair,” Sp. for Bishop Leonard's work, Salt Lake City, Utah.....	17 00
<i>Stratford</i> —Christ Church, Mrs. Anna T. B. De Witt, for “Clinton T. De Witt Memorial” scholarship, St. Mary's School, South Dakota.....	60 00
<i>Watertown</i> —Christ Church, Evening Star Society, for new church at Hankow, China.....	20 00

DELAWARE—\$10.00

Wilmington—Immanuel Church, Sp. for copies of “The Story of the Bible,” for Miss Suthon's Bible-readers, Japan.....

EAST CAROLINA—\$25.20

<i>Bertie Co.</i> —Miss Sophie E. Capehart, Foreign.....	20
<i>Wilmington</i> —St. Paul's, Domestic, \$10; Foreign, \$10.....	20 00
<i>Miscellaneous</i> —“A Member,” through Wo. Aux., Domestic.....	5 00

EASTON—\$3.85

Chestertown—Emmanuel Church, General..

<i>GEORGIA—\$12.70</i>	8 85
<i>Milledgeville</i> —St. Stephen's, Domestic, \$4.85; Foreign, \$7.85.....	12 70

INDIANA—\$53.00

<i>Fort Wayne</i> —Trinity Church, through Wo. Aux., Sp. for scholarship in St. John's School, Logan, Utah.....	10 00
<i>Indianapolis</i> —Christ Church, through Wo. Aux., Sp. for scholarship in St. John's School, Logan, Utah.....	9 50
<i>Grace Cathedral</i> , Foreign, Branch Wo. Aux., for salary of Dr. M. Haslep, China.....	20 00
<i>St. Paul's</i> , through Wo. Aux., Sp. for “Isabella M. Jenckes” scholarship, Layton, Utah.....	10 00
<i>North Liberty</i> —St. Philip's Mission, Domestic.....	3 50

KANSAS—\$6.00

<i>Salina</i> —Christ Church, Foreign.....	6 00
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ACKNOWLEDGMENTS.

KENTUCKY—\$75.00

Louisville—Christ Church, "A Member," Domestic, \$20; Indian, \$10; Colored, \$10; Foreign, \$10.....
 St. Andrew's S. S., for "St. Andrew's S. S." scholarship No. 1, St. John's School, Cape Mount, Africa.....

LONG ISLAND—\$118.89

Brooklyn (Heights)—Grace, Domestic.....
 St. Mary's, Colored.....
Huntington—St. John's, General, \$10.15; Miss Paulding, for Miss Carter's traveling expenses, \$2.50.....
Islip—Emmanuel Church S. S., through Wo. Aux., Sp. for Christmas gifts for China.....
Jamaica—Grace, General.....
Smithtown—St. James', Domestic.....

LOUISIANA—\$8.00

Napoleonville—Christ Church, through Wo. Aux., Sp. for Domestic Contingent Fund.....
New Orleans—Christ Church, Mrs. T. G. Richardson, through Wo. Aux., Sp. for Miss Suthon, Japan.....
St. Paul's, "Y. F. Y.", General.....

MAINE—\$34.25

Portland—St. Luke's Cathedral, General...

MARYLAND—\$98.80

Anne Arundel Co. (Annapolis)—St. Anne's Parish, General.....
Baltimore—Ascension S. S., Missionary Society, through Wo. Aux., for "Alice Fair" scholarship, Emma Jones School, Shanghai, China.....
 Church of the Messiah, Missionary Union, for "Clara Emily Penick" scholarship, St. John's School, Cape Mount, Africa.. Advent Chapel, Colored.....
Prince George's Co. (Bladensburg)—St. Matthew's Parish, B. J. Lowndes, General.

MASSACHUSETTS—\$460.52

Boston—Advent, Domestic and Foreign....
 Emmanuel Church, "A Member," thro' Wo. Aux., Sp. for education of missionary's daughter, South Dakota.....
(Highlands)—St. James', "A Member," through Wo. Aux., Sp. for "Archibald Memorial" scholarship, St. Mark's School, Utah.....
(Jamaica Plain)—St. John's, "A Member," through Wo. Aux., for "Hannah M. Williams Memorial" scholarship, Eliza F. Drury Station, Africa.....
 St. Paul's, through Wo. Aux., for "St. Paul's" scholarship, Emma Jones School, Shanghai, China, \$50; "A Member," Sp. for "Carrie Louise Paddock Memorial" scholarship, Ogden, Utah, \$20; "A Member," Sp. for the Rev. Paulus Moort, \$1.....
Cambridge (North)—St. James', Sp. for magic lantern slides and magazines for St. John's College, Shanghai, China, \$10; "A Member," through Wo. Aux., Sp. for St. Mary's School, Rosebud, South Dakota, \$5.....
 St. Peter's, through Wo. Aux., Sp. for Mrs. Brierley's Redemption Fund, Cape Mount, Africa.....
Clinton—Church of the Good Shepherd, Domestic.....
Fitchburg—Christ Church, through Wo. Aux., for Eliza F. Drury Station, Africa, \$5; "A Member," Sp. for education of missionary's daughter, South Dakota, \$5.....
Hingham—"A Friend," Sp. for St. Paul's Chapel, South Dakota, \$25; Sp. for Bishop Holly, at his discretion, \$50

Longwood—Church of Our Saviour, Domestic.....

Newton—Grace, Domestic.....
Northampton—St. John's, Foreign.....
Watertown—Church of the Good Shepherd, Colored.....
Wilkinsonville—St. John's, through Wo. Aux., Sp. for Bishop Talbot's school for girls, Boisé City.....
Winchester—Epiphany, Domestic, \$50; Foreign, \$25.....
Miscellaneous—Lucy Lee Chickering Memorial Fund, through Wo. Aux. Sp. for church in Hankow, China, at disposal of the Rev. A. H. Locke

MICHIGAN—\$626.27

Ana Arbor—St. Andrew's, through Wo. Aux., for salary of Miss Bull, Japan.....
Bay City—Trinity Church, through Wo. Aux., for salary of Miss Bull, Japan.....
Detroit—St. John's, through Wo. Aux., for salary of Miss Bull, Japan, \$30; Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for scholarship at Reno, Nevada (of which Mrs. Minor, \$10, \$41; Mrs. Minor, Sp. for Armitage Memorial, San Mateo, Cal., \$5).....
 St. Paul's, Mrs. S. S. McGraw, through Wo. Aux., for salary of Miss Bull, Japan, \$5; Mrs. H. C. Moore, Sp. for scholarship at Reno, Nevada, \$5.....
 St. Stephen's, through Wo. Aux., for salary of Mrs. Jennings, Virginia, \$2.50; Sp. for scholarship at Reno, Nevada, \$2.50.....
 "A Friend," Sp. for Miss Scott, for her school, Beulah, Africa.....
Trenton—St. Thomas', through Wo. Aux., for salary of Miss Bull, Japan.....
Miscellaneous—Miss F. G. Smith, through Wo. Aux., for salary of Miss Bull, Japan Collected by Mrs. Millard, through Wo. Aux., Sp. for Miss Scott, Africa.....

MINNESOTA—\$269.36

Wabasha—Grace, Domestic and Foreign....
Miscellaneous—Branch Wo. Aux., for salaries of women teachers in colored schools, \$65.82; for salary of Miss Bergwin, Virginia, \$66.49; for salary of Miss Page, Japan, \$52.30; for "Bishop Whipple" and "Bishop Gilbert" scholarships, Jane Bohlen Memorial School, Wuchang, China (each \$40), \$80.....

264 61

MISSISSIPPI—\$10.00

Oxford—St. Peter's, Missionary Chapters, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China.....

10 00

MISSOURI—\$45.00

St. Louis—Christ Church Cathedral, "Mrs. M. C." Domestic and Foreign.....
 Rt. Rev. Daniel S. Tuttle, Domestic and Foreign.....
 W. A. Wilkinson, Foreign.....

25 00

10 00

NEWARK—\$422.85

Hoboken—Holy Innocents', Sp. for All Saints' Hall, Beulah, Africa.....
Montclair—St. Luke's, through Wo. Aux., for new church at Hankow, China.....
 "Orange"—Grace, General.....
 John L. Cox, Colored.....
Short Hills—Christ Church, Sp. for Bishop of North Carolina, for theological education in the Ravenscroft Divinity School.....

100 00

100 00

152 85

10 00

150 00

NEW HAMPSHIRE—\$397.50

Concord—St. Paul's, Domestic, \$17.50; Foreign, \$18.55.....

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ACKNOWLEDGMENTS.

491

St. Paul's School, Domestic, \$100; Foreign, \$100
Littleton—All Saints', General.....
Manchester—Grace, Domestic, \$21.18; Foreign, \$14.48
North Conway—Christ Church, General.....
Tilton—Trinity Church, Domestic.....
Wolfboro' Junction—St. John Baptist's, Domestic, \$8.20; Foreign, \$4.10.....

NEW JERSEY—\$67.95

Mount Holly—St. Andrew's, Domestic.....
New Brunswick—Christ Church, General.....
Plainfield—Wo. Aux., for Miss Carter's travelling expenses.....
South Amboy—Christ Church, Colored.....
Woodbury—Christ Church, Guild, through Wo. Aux., Systematic Offering, General.....

NEW YORK—\$449.85

New York—All Saints', Domestic, \$10; Foreign, \$10.....
(Fordham)—St. James', through Wo. Aux., Sp. for Rev. F. L. H. Pott, for St. John's College, Shanghai, China.....
(King'sbridge)—Church of the Mediator, Foreign.....
Mrs. Lindsay Fairfax, for support of the So Chwang-Tai School, Wuchang, China "W.", Foreign.....
"A. Lady," through Wo. Aux., for "Harriet Schuyler" scholarship, St. John's School, Cape Mount, Africa.....
"M. F. H." Foreign.....
"Trust," Domestic.....
Young Women's Home, through Wo. Aux., for foreign freight.....
Nyack—Grace, Mrs. Weeks, for Miss Carter's travelling expenses.....
Pelhamville—Church of the Redeemer, Miss Greene, for Miss Carter's travelling expenses.....
Piermont—Christ Church, Mite Box No. 85,080, General.....
Rye—Christ Church, through Wo. Aux., for Arthur Lathrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for Bishop Johnston, Western Texas, \$86.25.....
Tarrytown—St. Mark's, General.....
West New Brighton—Ascension, Domestic, \$35.85; Indian, \$8.50; General, \$59.90.....

NORTH CAROLINA—\$47.90

Asheville—Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, Shanghai, China.....
Charlotte—St. Peter's, through Wo. Aux., Sp. for scholarship at Logan, Utah.....
Henderson—Holy Innocents', Miss Fannie Brodie, China.....
Louisburg—St. Paul's, through Wo. Aux., Sp. for child in St. Mary's Orphanage, Shanghai, China, \$1.50; Sp. for scholarship in Montgomery Institute, Seguin, Western Texas, \$1.50.....
Taboro—Calvary, through Wo. Aux., Sp. for the mission at Cashier's Valley, N. C. Wayneville—Grace, through Wo. Aux., Indian.....

OHIO—\$49.51

Cleveland—St. Paul's, through Wo. Aux., for colored schools in Georgia.....
Mount Vernon—St. Paul's, through Wo. Aux., for colored schools in Georgia, \$5; "Gregory T. B-dell" scholarship, St. John's College, Shanghai, China, \$10.....
Toledo—Grace, General.....
Warren—Christ Church, Domestic, \$7.35; Indian, \$4.10; Colored, \$5.10; Foreign, \$5.85.....

PENNSYLVANIA—\$422.64

Bryn Mawr—Church of the Redeemer,

through Wo. Aux., Sp. for Rev. J. McKim, Japan, for rice fund, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$6.....

Chester—Convocation, through Wo. Aux., General.....

Honey Brook—St. Mark's, Domestic.....

Overbrook—"Anonymous," Domestic, \$5; Foreign, \$5.....

Philadelphia—Advent, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

(Germantown)—Calvary, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

Christ Church Chapel, Men's Bible-class, Sp. for Rev. J. W. Chapman, Alaska, at his discretion.....

Epiphany, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Sp. for the blind in China, \$3.....

(Mt. Airy)—Grace, Domestic.....

(West)—Church of the Saviour, through Wo. Aux., for salary of Miss Mailes, Japan, \$5; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$5.....

St. Andrew's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

St. James', through Wo. Aux., for salary of Miss Mailes, Japan, \$35; Sp. for Foreign Missionaries' Insurance Fund, \$2.....

St. Jude's, Domestic.....

(Germantown)—St. Luke's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

(West)—St. Mary's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....

Mrs. M. Markoe, for "Meredith Norris" scholarship, Hope School, South Dakota.....

Rev. F. James, General.....

Rev. Alfred L. Elwyn, Sp. for Bishop Holly, at his discretion, for student of pharmacy.....

Upper Providence—St. Paul's, Domestic, \$6.14; Foreign, \$6.18; S. S., Colored, \$5.51; Africa, \$7; China, \$5.39; Mexico, \$4.60.....

PITTSBURGH—\$275.89

Erie—St. Paul's, for "Golden Cross" scholarship, Bishop Boone Memorial School, Wuchang, China.....

Franklin—St. John's S. S., Foreign.....

Pittsburgh—Ascension, "A Member," thro' Wo. Aux., Sp. for communion set for Hankow, China.....

Calvary, Colored.....

St. Andrew's, Mrs. O. Phillips, through Wo. Aux., for "Ormsby Phillips" scholarship, Duane Hall, Shanghai, China.....

St. Mark's, Sp. for Bishop of Wyoming, for the work of Rev. Charles E. Snavely, Sundance, Wyoming.....

Trinity Church, Sp. for Bishop of Tennessee, for colored work.....

"Mite," for work in North Dakota.....

"A Little Girl," for China.....

Rouseville—McClintockville Mission, Indian.....

Washington—Trinity Church, General.....

John L. Gow, Domestic and Foreign.....

ROHDE ISLAND—\$831.99

Manville—Emmanuel Church, Indian.....

Newport—All Saints' Memorial Chapel, Domestic and Foreign.....

Trinity Church, Domestic, \$299.57; Colored, \$162.39; Foreign, \$120.88.....

Providence—Grace, through Wo. Aux., for salary of Miss Bull, Japan, \$121.50; Sp. for piano for St. Margaret's School, Tokyo, Japan, \$45.56.....

St. James', Sp. for Miss Scott's work, St. Agnes' School, Africa.....

SOUTH CAROLINA—\$18.35			
Pendleton—St. Paul's, Domestic.....	2 35	Wo. Aux., \$184.85.....	217 15
Spartanburg—Advent, "Thank Offering," Domestic and Foreign.....	15 00	Meeting of Wo. Aux., Sp. for Wuchang, China.....	35 00
"Three Little Brothers," General.....	1 00		
SOUTHERN OHIO—\$34.21			
Cincinnatti (Clifton)—Calvary, Foreign.....	34 21	Huntington—Trinity Church, Foreign.....	15 70
SPRINGFIELD—\$2.14		Kenova—Mission, Foreign.....	4 85
Butler—Miss Florence Colby, Foreign.....	1 00	Morgantown—Fannie Lewis Thompson, China, \$5; M. Lynn Harvey, Indian, \$3; Foreign, \$2.....	10 00
Rantoul—St. Paul's, General.....	1 14	Union—Mrs. N. Macfarland, Sp. for Miss Scott, Africa.....	5 00
TENNESSEE—\$4.00			
Deer Lodge—V. H. Wever, Indian.....	4 00	NEVADA AND UTAH—\$25.00	
TEXAS—\$40.00		Nevada.	
Miscellaneous—"A Friend," through Wo. Aux., Japan, \$20; Africa, \$20.....	40 00	Salt Lake City—St. Mark's Cathedral S. S.; Good Shepherd Guild, for "Putnam" scholarship, St. John's School, Cape Mount, Africa.....	25 00
VERMONT—\$13.46			
Cambridge Centre—Holy Apostles', Do- mestic, 13 cts.; Foreign, 12 cts.....	25	NORTHERN CALIFORNIA—\$56.25	
Fairfax—Christ Church, Domestic, 21 cts.; Foreign, 20 cts.....	41	Eureka—Christ Church, General.....	30 05
Milton—Trinity Church, Domestic, 32 cts.; Foreign, 31 cts.....	63	Fort Jones—St. Paul's, General.....	16 00
Montpelier—Christ Church, Domestic, \$5; Foreign, \$5.....	10 00	Yreka—St. Mark's, General.....	10 20
Rutland—Trinity Church, Domestic, \$1.09; Foreign, \$1.08.....	2 17	SOUTH DAKOTA—\$15.14	
VIRGINIA—\$270.44		Niobrara Deanery.	
Albemarle Co. (Red Hill)—"F. C. B.", For- eign.....	50	Lower Brule—Church of the Saviour, Do- mestic, \$2; Foreign, \$2.....	4 00
Alexandria Co.—Fairfax Parish, St. Paul's, "A Member," Domestic, \$20; Foreign, \$20.....	40 00	St. Alban's, Domestic, \$1.07; Foreign, \$1.07.....	2 14
Clarke Co. (Berryville)—Clarke Parish, Grace, Foreign.....	15 15	St. Luke's Station, Domestic, 75 cts.; For- eign, 75 cts.....	1 50
Frederick Co. (Winchester)—Christ Church, Domestic, \$20; Foreign, \$23.....	43 00	St. Barnabas', Domestic, 75 cts.; Foreign, 75 cts.....	1 50
Mecklenburg Co. (Boydton)—St. James', Foreign.....	17 96	Trinity Church, Domestic, 75 cts.; For- eign, 75 cts.....	1 50
Nansmond Co. (Suffolk)—St. Paul's, Gen- eral.....	10 60	St. Mary's, Domestic, 75 cts.; Foreign, 75 cts.....	1 50
Norfolk Co. (Norfolk)—St. Luke's, General. Rockingham Co. (Lynnwood)—S. H. Lewis, Domestic, \$2; Colored, \$2; Foreign, \$2.....	133 73	St. Peter's, Domestic, \$75 cts.; Foreign, 75 cts.....	1 50
Wythe Co. (Wytheville)—St. John's, Do- mestic, \$1.50; Foreign, \$2.....	6 00	Ascension Domestic, 75 cts.; Foreign, 75 cts.....	1 50
WESTERN MICHIGAN—\$24.30			
Coldwater—St. Mark's, through Wo. Aux., for salary of teachers in colored schools, \$12.50; Sp. for little cot in St. Mary's Orphanage, Shanghai, China, \$3.....	15 50	WASHINGTON—\$10.00	
Grand Haven—St. John's, Domestic.....	1 80	Miscellaneous—Branch Wo. Aux., General.	10 00
Grand Rapids—St. Mark's, through Wo. Aux., for salaries of teachers in colored schools.....	5 00		
Hastings—Emmanuel Church S. S., thro' Wo. Aux., Sp. for cot in St. Mary's Or- phanage, Shanghai, China.....	2 00	FOREIGN—\$80.00	
WESTERN NEW YORK—\$367.65		Liberia, Cape Palmas (Harper)—St. Mark's, "For the regions beyond".....	75 00
Branchport—St. Luke's S. S., Domestic, \$1.25; Foreign, \$1.25.....	2 50	China, Shanghai—St. Mary's Hall, through Wo. Aux., from sale of picture, Sp. for St. Mary's Orphanage, Shanghai, China	5 00
Buffalo—St. Paul's, General.....	41 50		
"I, and S." for church building at Han- kow, China.....	15 00	MISCELLANEOUS—\$4,716.85	
Hornellsville—Christ Church, General.....	15 00	Interest, Domestic, \$1,867.36; Foreign, \$1,830.14.....	3,697 50
Penn Yan—St. Mark's S. S., Domestic, \$20.75; Foreign, \$20.75.....	41 50	Government of the United States, for educa- tional work in Alaska.....	1,000 00
Rochester*—St. Luke's, Domestic, of which		Sunbeam Branch Ministering Children, thro' Wo. Aux., Sp. for communion service for Hankow, China.....	16 35
		"Anonymous," Domestic and Foreign.....	3 00
LEGACIES—\$200.00			
Albany, Troy—Estate of Mrs. Sarah S. H. Whitlock, Domestic, \$100; Foreign, \$100		Receipts for the month.....	7,005 17
		Amount previously acknowledged.....	11,916 51
			\$18,921 68

*Of the \$132.64 received from St. Luke's Church, Rochester, Western New York, for Colored missions, and acknowledged in the October *SPRIT OF MISSIONS*, \$116.20 was contributed through the Woman's Misionary Association of that church.

1
[REVISED TO NOVEMBER 25TH, 1890.]
FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.		Athens.		The Rev. Shian Heng Yang, Deacon.		Wu Hu.	
Miss Marion Muir.		"		The Rev. Chin Jen Chang, Deacon.		Shanghai.	
Miss Eugenie Raymond.		"		The Rev. Kai Ching Li, Deacon.		Yin Ziang Kong.	
Miss Georgia Kalliadou.		"		The Rev. Tsing Ming Chang, Deacon.		Lio Wu.	
Miss Eleni Augirinou.		"		The Rev. Chin Lin Ku, Deacon.		Hankow.	
Miss Marigo Blachou.		"		The Rev. Hsi-ping Li, Deacon.		Wuchang.	
Miss Irene Blachou.		"		The Rev. Teach Neigh, Deacon.		Wu Hu.	
Miss Sternina Forte.		"		The Rev. Te-fu Tsui, Deacon.		Hankow.	
Miss Olga Blachaki.		"		The Rev. Tseen-Seng Fung, Deacon.		Wuchang.	
Miss Harikleia Arbanitaki.		"		The Rev. Ming-Kao Hwang, Deacon.		Wuchang.	
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The Rev. John B. Williams.		(Resigned.)					
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*P. O. Address, "care Mr. J. W. Ashton, Harper, Cape Palmas, Liberia, via Hamburg."							
†These are not supported by the Board.							
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HAITI.							
The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.							
The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.							
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Mr. Alexander Fargueau, Teacher.							
There are besides, one Clergyman, temporarily absent, two Postulants for Holy Orders, seventeen Lay-readers, eight Day-school Teachers, and nine Sunday-school teachers, the most of whom receive no support, at least from the United States.							

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The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates: Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

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OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

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FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH Dollars Real Estate for the general purposes of the Society.

THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860,

INCORPORATED 1861.

ROOM 95, BIBLE HOUSE, NEW YORK CITY.

ORGANIZATION.—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

POSITION.—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

MANAGEMENT.—All contributors are members, who elect its officers and Executive Committee annually.

FIELDS.—In the Domestic field its Missionaries are laboring in twenty-five Dioceses and Missionary Jurisdictions, and also in Cuba and in Brazil.

LABORERS.—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II. Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

FUNDS.—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$127,000.)

Annual Membership, \$3.00.	Life Membership, \$100.00.
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FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY, in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of..... to be applied to the uses of the Society.

WORK IN MEXICO.

CIRCULAR OF BISHOPS.

The undersigned Bishops of the Protestant Episcopal Church in the United States would call the attention of the faithful clergy and lay people to the existence in Mexico of a Church work which, since the General Convention of 1886, has had the full sanction of the ecclesiastical authority of the Protestant Episcopal Church. It is the only work in Mexico that is so commended to the gifts or the sympathy of our Church people. Without any discussion of causes, or any recital of the history that has led to this condition of things, it is enough to say that the House of Bishops and the Board of Missions consider that our Church has been asked by the constituted authorities of the Church of Jesus in Mexico to allow its organization to remain, for the time being, in abeyance, and to regard the clergy, lay readers and members of the Mexican Church as a mission under the direct control of the Presiding Bishop of our Church, who has appointed, with the consent of the Board of Managers, the Rev. Mr. Gordon as the Superintendent of the work.

The work in Mexico consists of 29 mission stations served by five priests (of whom four are natives), six lay readers (all natives) and nine teachers (of whom six are natives). It contains about 700 communicants and 2,700 members. In the mission schools there are 68 boarders and 121 day scholars. Mrs. M. J. Hooker is in charge of the girl's orphanage, and Mr. Hernandez in charge of the training school.

The Advisory Committee in the United States consists of the following persons, namely: The Rev. H. Y. Satterlee, D.D. (pres.), the Rev. G. F. Flichtner (sec.), the Rev. J. H. Eccleston, D.D., the Rev. G. Williamson Smith, D.D., the Rev. David Greer, D.D., Mr. John H. Boynton (treas.), Mr. Alex. Orr, Mr. Thos. P. Fowler and Mr. E. P. Dutton.

Contributions intended for the salary and travelling expenses of the Rev. Mr. Gordon should be sent to Mr. George Bliss, 22 Bible House, New York City; and all other contributions to Mr. John H. Boynton, 23 Beaver St. New York City.

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